

TIME TO REVIVE: WAKE UP TO THE TRUTH THAT TRANSFORMS LIVES

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BY

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To my sweet wife Laura and our three precious girls.

Thanks for the prayers, encouragement, and lots of laughs!

To my sweet wife Laura and our three precious girls.

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NASB

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Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.	
— Romans 13:11, NASB	
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God's Word is the only true model for any city interested in pursuing revival in our nation.

When we are in a posture of humility, prayer and fasting, seeking His face, and seeking to change our own lives, God has promised He will faithfully respond.

God's Word also states that His response will vary in every location. When analyzing the outcome of revival in a location such as Sedona, Arizona, the most significant observations are that the kingdom of God will be furthered by believers being revived, the lost being saved, and the gospel of Jesus (evangelism) and being saved, and disciples are made. Revival results do not occur not because of man's effort. No, as long as the effort is man's effort, it won't return to Him empty, and God can bring forth

ABSTRACT

Revival has historically influenced the American church as we know it today; yet over time it have been misconstrued and even more difficult to identify. The time is now to reintroduce the biblical and theological framework needed for revival to sweep across the America once again. But I must ask the question, “Does the body of Christ desire to be renewed in their relationship with Jesus and share the Truth that transforms lives?” To answer this issue/question, I have developed a thesis-project called *Time to Revive: Wake Up to the Truth that Transforms Lives.*

This thesis-project contains four essential components - desire, design, disciple and divine – that serve as a model for any city interested in pursuing revival in our nation. With the conditions of revival (humility, prayer and fasting, seeking His face, and repentance) implemented in our own lives, God has promised He will faithfully respond (2 Chronicles 7:14).

However, God’s response will vary in every location. When analyzing the effectiveness of a revival, in a location such as Sedona, Arizona, the most significant outcome is that the kingdom of God will be furthered by believers being revived, the lost are hearing the Good News of Jesus (evangelism) and being saved, and disciples are making disciples. These results occur not because of man’s effort. No, as long as the Word of God is communicated, it won’t return to Him empty, and God can bring forth the fruit.

¹ G. Campbell Morgan, “G. Campbell Morgan Quotes,” Christian Quotes, www.biblegateway.com/G-Campbel-Morgan-Quotes/page_2.html (accessed March 22, 2011).

CHAPTER 1 THE NEED FOR REVIVAL IN AMERICA

In America, the body of Christ has an incredible opportunity to know and experience the life-changing message of Jesus Christ. We also have a wide open-door to let others know about this message of hope found only in Jesus Christ. Yet many of us do nothing about our faith in Jesus. This is precisely why I believe the Lord is guiding my steps and lighting my path (as found in Psalm 119:105) to encourage the body of Christ to wake up to the Truth that transforms lives. To be more specific, my heart's desire is to encourage the people of God to embrace their relationship with Jesus Christ and share this Truth with others. It is time. The time is now to revive the people of God according to the Word of God. The psalmist wrote, "Revive me, O Lord, according to Your Word" (Psalm 119:107b). And in faith, I believe revival, whether personally and corporately, can come to this nation. But as G. Campbell Morgan said it best, "We cannot organize revival, but we can set our sails to catch the wind from heaven when God chooses to blow upon His people once again."¹

Before we look in depth at the issue of revival, please allow me to communicate an essential point: revival is not geared specifically for one nation or one location. Revival is meant not only for the people in Israel or for the church in America; rather, revival is intended for the body of Christ all across this globe. However, for the specific purpose of this thesis-project, and because of the season of my life in which God has placed me, I have been called to minister to the body of Christ located in America. I am

¹ G. Campbell Morgan, "G. Campbell Morgan Quotes," Christian Quotes, <http://christian-quotes.ochristian.com/G.-Campbell-Morgan-Quotes/page-2.shtml> (accessed March 28, 2011).

by no means implying that revival can come to this nation alone, or that God longs to ~~not~~ wake up only our nation from its complacency. On the contrary, revival is already sweeping across other countries, including China and Korea. The Spirit is moving mightily across this earth. Unfortunately, revival rarely takes place in America today and, for this reason alone, I desire to prepare believers in America for revival. It is important to note that, while this writing is geared toward the body of Christ in America, specifically, its biblical and theological framework, are applicable to any community, town, city or country on earth where the body of Christ exists and where revival is needed. My heart's desire is to ensure revival in America, and I trust God will honor this in His timing. Because, as Psalm 37:4 (NASB) says, "Delight yourself in the Lord; and He will give you the desires of your heart." Revival can take place in America today; we just need to be intentional about getting ready until it does.

Issue

Unfortunately, many within our nation continue to ignore the biblical groundwork which we walk upon. Others choose to overlook our history that God has shaped and molded for His glory. And worse yet, some disregard the faith of Jesus Christ that so many of our founding fathers believed and lived out. Our founding fathers, along with many of the previous presidents (not necessarily all of them) would be appalled at this "disregarding and disrespectful" approach to our Christian faith in our nation. We mustn't forget our heritage. Woodrow Wilson, the 28th President of the United States of America said, "A nation which does not remember what it was yesterday, does not know

what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about.”²

So please let us not forget our past. The majority of our 56 founding fathers who signed the Declaration of Independence identified themselves as having a personal faith in Jesus Christ. In fact, despite the fact many seminaries were non-ministry related in the 18th Century, 24 of these individuals (founding fathers) had legit seminary degrees.³ For clarification purposes, a founding father can be labeled as a historic individual who helped bring upon the foundation and development of the United States of America.

With the founding fathers, it was an accepted lifestyle that their faith was naturally imbedded into their everyday thoughts, words, and actions. In a letter written to Thomas Jefferson in 1813, John Adams, a signer of the Declaration of Independence wrote, “The general principles on which the fathers achieved independence were the general principles of Christianity. I will avow that I then believed, and now believe, that those general principles of Christianity are as eternal and immutable as the existence and attributes of God.”⁴ Aside from the recognizable Adams, an original member who drafted and signed the Declaration of Independence (known as the Committee of Five), was Roger Sherman from Connecticut. Sherman beautifully explained his faith. In a summary where we could all learn from and be encouraged by, he said:

I believe that there is one only living and true God, existing in three persons, the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory. That the Scriptures of the Old and New Testaments are a revelation from God, and a complete rule to direct us how we may glorify and enjoy Him. . . That

² Arthur S. DeMoss Foundation, *The Rebirth of America* (Philadelphia, PA: Arthur S. DeMoss Foundation, 1986), 12.

³ David Barton, “God: Missing in Action,” WallBuilders, <http://www.wallbuilders.com/libissuesarticles.asp?id=100> (accessed August 1, 2009).

⁴ Thomas Jefferson, *The Writings of Thomas Jefferson*, ed. Albert Ellery Bergh, Vol. XIII (Washington D. C.: The Thomas Jefferson Memorial Association, 1904), 292-294.

He made man at first perfectly holy; that the first man sinned, and as he was the public head of his posterity, they all became sinners in consequence of his first transgression, are wholly indisposed to that which is good and inclined to evil, and on account of sin are liable to all the miseries of this life, to death, and to the pains of hell forever. I believe that God . . . did send His own Son to become man, die in the room and stead of sinners, and thus to lay a foundation for the offer of pardon and salvation to all mankind, so as all may be saved who are willing to accept the Gospel offer. . . . I believe a visible church to be a congregation of those who make a credible profession of their faith in Christ, and obedience to Him, joined by the bond of the covenant. . . . I believe that the sacraments of the New Testament are baptism and the Lord's Supper. . . . I believe that the souls of believers are at their death made perfectly holy, and immediately taken to glory: that at the end of this world there will be a resurrection of the dead, and a final judgment of all mankind, when the righteous shall be publicly acquitted by Christ the Judge and admitted to everlasting life and glory, and the wicked be sentenced to everlasting punishment.⁵

Can you believe men like Adams and Sherman were the ones who cast the vision for our nation? To be more specific these two men were actually on the Committee of Five, along with Thomas Jefferson, Benjamin Franklin, and Robert Livingstone, who originally drafted the Declaration of Independence for America. Even Jefferson, who went onto become the 3rd President of the United States of America, said in his own writings, said, "I am a real Christian – that is to say, a disciple of the doctrines of Jesus Christ."⁶ Franklin, whose name has been in many heated discussions concerning whether or not he had faith in Jesus said, "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and His religion as He left them to us, the best the world ever saw or is likely to see."⁷

So here you have, men who were influenced by the life of Jesus Christ, helped formulate the decision to separate from Great Britain on July 2, 1776. Then two days

⁵ Lewis Henry Boutell, *The Life of Roger Sherman* (Chicago: A. C. McClurg and Company, 1896), 271-273.

⁶ Thomas Jefferson, *The Writings of Thomas Jefferson*, ed. Albert Ellery Bergh, Vol. XIV (Washington, D.C.: The Thomas Jefferson Memorial Association, 1904), 385.

⁷ Benjamin Franklin, *Works of Benjamin Franklin*, ed. John Bigelow (New York: G.P. Putnam's Sons, 1904), 185.

later, the day our nation still celebrates today – July 4th – the Declaration of Independence was signed declaring our new country. The United States of America was formed. Four days later, on July 8, 1776, in front of Independence Hall in Philadelphia, Pennsylvania, the members of Congress read the Declaration of Independence aloud before the people. Men of faith, who lived according to biblical principles, were leading our country, and yet, they recognized God needed to be leading them in this process. They couldn't do life in this country without Him. In fact, the very last sentence on the Declaration of Independence confirms their recognition as they move forward with this free country approach. They wrote, "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."⁸

Interesting enough, before this historical document was read aloud before the people, the Liberty Bell rang aloud with freedom and justice for all unless enslaved.⁹ It was time to let the new citizens know that independence had finally come. On top of the Liberty Bell is the inscription taken from Leviticus 25:10. The prophet Moses had written, "Proclaim liberty throughout the land and to all the inhabitants thereof." Liberty was present and it was time to declare this to all. So let the Liberty Bell ring!

No other country (ally or enemy) since the conception of the Declaration of Independence, signed on July 4, 1776, has experienced freedom and liberty like our nation. According to WallBuilders, an organization dedicated to presenting America's history and heroes, France has had 15 different governments, Brazil has had 7 since 1822;

⁸ David Barton, "Declaration of Independence," WallBuilders, <http://www.wallbuilders.com/libissuesarticles.asp?id=25685> (accessed August 1, 2009).

⁹ David Barton, "4th of July Article," WallBuilders, <http://www.wallbuilders.com/LIBissuesArticles.asp?id=82> (accessed August 16, 2009).

Poland, seven since 1921; Afghanistan, five since 1923; Russia, four since 1918; and the story is similar to other countries in Europe, Africa, South America, and the rest of the world. Are there any thoughts of why the “American Exceptionalism?”¹⁰ Why do you think this is? Psalm 75:6-7 says, “For not from the east, nor from the west, nor from the desert comes exaltation; but God is the Judge; He puts down one and exalts another.” In other words, God is the primary reason America has been so blessed. Oliver Wolcott, a signer of the Declaration of Independence, wrote in a letter, “....It is most evident that this land is under the protection of the Almighty, and that we shall be saved not by our wisdom nor by our might, but by the Lord of Host Who is wonderful in counsel and Almighty in all His operations.”¹¹ God is the reason for our nation being so blessed. No ifs, ands or buts about it. Our nation has experienced heavenly blessings because the Almighty from above has graciously allowed it to happen.

Unfortunately, I think it is fair to say that God has been slipping from our nation’s memory. Or to be more specific, the United States continues to stray away from the biblical principles it was once founded upon. Not because God has chosen to do this. No, we have walked this path of “knowledge of good and evil” on our own free-will. And as Mat Kearny sings in a real, authentic and accurate manner, our *Girl America* has gone astray from our true founding father – Jesus Christ. The hip-hop, alternative artist wrote,

Faith like a child from your first birth

You left it in the dirt on your worst hurt

And I see each tear and every scar

The hands that have held you where you are

And I can see we’ve strayed so far

¹⁰ David Barton, “Celebrating America’s Birthday,” WallBuilders, <http://www.wallbuilders.com/libissuesarticles.asp?id=160> (accessed August 14, 2009).

¹¹ Paul H. Smith, ed., *Letters of Delegates to Congress: January 1, 1776-May 15, 1776* (Washington DC: Library of Congress, 1978), Vol. 3, 502-503.

A king born under that morning star
As a crown of thorns was placed to erase
Each tear that's touched your face
And his palms and sides were pierced with spears
He hung in love just to draw you near
My girl, out of this whole world
Can't you see this is where we started?¹²

Just take the current status of the Liberty Bell as an allegory. No longer can we ring the bell as our founding fathers once did in 1776. In an 1846 publication, the *Philadelphia Public Ledger* wrote:

The old Independence Bell rang its last clear note on Monday last in honor of the birthday of Washington and now hangs in the great city steeple irreparably cracked and dumb. It had been cracked before but was set in order of that day by having the edges of the fracture filed so as not to vibrate against each other ... It gave out clear notes and loud, and appeared to be in excellent condition until noon, when it received a sort of compound fracture in a zig-zag direction through one of its sides which put it completely out of tune and left it a mere wreck of what it was.¹³

At one point, this bell declared the freedom and liberty found in our land, and all knew who heard. But now we can only visit the bell. We can only talk about the bell. Or maybe a replica of the bell will come and visit our town. It's fake. So I have to ask myself, "How can this be?" Aside, from the fact that the bell simply cracked, symbolically speaking, the answer is quite simple and straightforward. "We the people" have gradually abused its blessing of liberty and freedom from the heaven above.

The people of God have gone from dependence upon the Divine to independence for mankind. The Apostle Paul reminded the body of Christ they were given freedom for the sake of Jesus, not for personal satisfaction or corporate greed. He wrote, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for

¹² Mat Kearney, *Nothing Left to Lose "Girl America,"* Aware/Columbia. CD, 2006.

¹³ *Philadelphia Public Ledger*, "The Liberty Bell," Independence Hall Association of Philadelphia, <http://www.ushistory.org/LibertyBell/index.html> (accessed August 14, 2009).

the flesh, but through love serve one another" (Galatians 5:13, NASB). My how we have forgotten this profound truth! The founder of Campus Crusade, Bill Bright, described our situation when he wrote in *The Coming Revival*, "We live in a nation that has lost its soul. Our abundance has led to greed. Our freedom has become license to turn away from God and pursue the role of the prodigal. Our national religious heritage is being forgotten or ridiculed as irrelevant or old fashioned."¹⁴

Don't believe this perspective? Skeptical that this approach is too general? Simply go to NEWSEUM (www.newseum.org), where a person can find over 650 newspapers each and every day and take a look at a few of the headlines found across America. Just click on a local newspaper image and the headlines will reveal how much our faith and morality has declined. Here are a few examples taken from one day:

- "Trillion-dollar deficit oozing red ink" – *The Durango Herald* (Durango, CO)
- "Murder, suicide, and one arrest" – *The Stuart News* (Stuart, FL)
- "Foreclosure fallout hangs heaviest here" – *Sarasota Herald-Tribune* (Sarasota, FL)
- "Man charged in bank robbery suspected of 7 more" – *Daily Herald* (Suburban Chicago, IL)
- "Unpaid taxes on the rise" – *Lawrence Journal World* (Lawrence, KS)
- "CRIME \$PREE!" – *Boston Herald* (Boston, MA)
- "Pride could ruin Wallace's comeback with Detroit Pistons" – *Detroit Free Press* (Detroit, MI)¹⁵

However, just because the Liberty Bell doesn't ring aloud, doesn't imply that it is too late to alarm others of how far we have strayed by the use of our lives – in word or deed. Freedom can be found once again. The absolute truth is available to each one of us. We simply need to humble ourselves and find freedom in depending upon our Savior.

¹⁴ Bill Bright, *The Coming Revival* (San Bernardino, CA: New Life, 1995), 49.

¹⁵ Newseum. "Today's Front Pages," <http://www.newseum.org/todaysfrontpages/default.asp> (accessed August 13, 2009).

Jesus said, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free" (John 8:31-32, NASB).

Unfortunately, the general attitude from society is, "Don't impose your narrow-minded spiritual freedom upon my viewpoints or beliefs." Just as the blue and white car bumper sticker confirms, the growing viewpoint is that we can all "COEXIST" in whatever religion we choose to follow. It's almost as if the people are saying, "Please don't bring your exclusive message of Jesus to us. We want peace, love and acceptance for others in this world, and it won't happen by saying that Jesus is the only way to God. So don't be so intolerant of others and accept 'em all."

One of our founding fathers, Benjamin Rush, who was a signer of the Declaration of Independence, as well as being the "Father of American Medicine" and "Father of Public Schools Under the Constitution," would be rolling over in his grave if this universalist approach was actually accepted in our nation. In a Princeton University Press published book, George Corner quoted Rush referencing exclusivity for Jesus Christ. Rush said,

The Gospel of Jesus Christ prescribes the wisest rules for just conduct in every situation of life. Happy they who are enabled to obey them in all situations! . . . My only hope of salvation is in the infinite transcendent love of God manifested to the world by the death of His Son upon the Cross. Nothing but His blood will wash away my sins [Acts 22:16]. I rely exclusively upon it. Come, Lord Jesus! Come quickly! [Revelation 22:20]¹⁶

Regrettably, in today's society, Rush and many of the founding fathers of this nation would be labeled as fundamentalists and too conservative to hold an acceptable view in the United States of America. And as the universalist approach continues to grow, the message of Jesus Christ will continue to get shoved to the back and silenced in

¹⁶ Benjamin Rush, *The Autobiography of Benjamin Rush*, ed. George W. Corner (Princeton: Princeton University Press, 1948), 165-166.

a box. The freedom that was once established on the biblical principles of Jesus Christ will no longer be viewed as acceptable. So if a follower of Jesus Christ within our nation truly desires to hold firm to the Word of God and communicate the Gospel, know that others are becoming more offended by this truth.

Therefore, believers must expect discrimination to occur if they communicate this message of the cross. When talking to His disciples, Jesus Christ said, “You will be hated by all because of My name, but it is the one who has endured to the end who will be saved” (Matthew 10:22, NASB). Here are recent examples of what believers in Jesus Christ have had to experience here in America:

- **Discrimination in Education** – “School officials planned to place a public school student in detention because she brought her Bible to school.”¹⁷
- **Discrimination in the Public Square** – “One state supreme court upheld a local regulation permitting businesses to have street preachers arrested if their message was loud enough to be heard inside the buildings.”¹⁸
- **Discrimination in Zoning** – “One city barred a couple from holding more than one prayer meeting in their home each month.”¹⁹
- **Discrimination in Other Areas** – “One Christian was told he could not display the Ten Commandments in front of his trailer in a mobile home park because the display would offend atheist residents.”²⁰

Our nation is on the brink of being lost in the darkness. If people do not return to our biblical principles founded upon Jesus Christ, our nation will be no different than the other great nations that rose to power and fell to destruction. As I referenced in *Reviving the Church* (first edition),²¹ throughout history, great nations have risen to power and then fallen by their own demise. It happened to the Babylonian Empire (625 to 539 BC),

¹⁷ David C. Gibbs, Jr., *One Nation Under God* (Seminole, FL: Christian Law Association, 2005), 6.

¹⁸ Gibbs, *One Nation Under God*, 8.

¹⁹ Gibbs, *One Nation Under God*, 9.

²⁰ Gibbs, *One Nation Under God*, 9.

²¹ Kyle Lance Martin, *Reviving the Church: Everyday Theology from a Maintenance Man's Perspective* (Mustang, OK: Tate Publishing, 2007), 160.

the Medo-Persian Empire (558 to 330 BC), the Greco-Macedonian Empire (333 to 31 BC), and the all-powerful Roman Empire (31 BC – 500 AD). In the last two centuries the world has witnessed the fall of Hitler’s German Reich, the Austro-Hungarian Empire, Mussolini’s Italian Empire, the Japanese Empire of Hirohito, the British Empire, and the USSR.²² How do these nations rise and fall so easily? How can they go from being a flood of influence to a drop in the bucket (Isaiah 40:15)? At one time, with an emphasis on POWER, these nations rose to the occasion; but with the underlying tone of PRIDE, they crumbled to devastation. The city of Babel is an excellent example. The people wanted to make a reputation for themselves, so they rebelliously took matters into their own hands. They announced, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth" (Genesis 11:4, NASB). God was left out of their plans so the Almighty stopped the building of the tower and brought confusion to their language.

Jim Nelson Black in *When Nations Die*, wrote, "Could our own culture already be in the latter stages of decline? Is it possible that America – once universally acknowledged as the foremost economic and military power in the world – may one day, perhaps very soon go the way of Greece and Rome?"²³ The key, 100%, is to see if we are continually looking to the Lord for our guidance and direction. Moses confirmed this thinking when he wrote, "It shall come about if you ever forget the Lord your God and go after other gods and serve them and worship them, I testify against you today that you

²² Richard F. Ames, "Rise and Fall of Nations," Tomorrow's World, <http://www.tomorrowsworld.org/cgi-bin/tw/tw-mag.cgi?category=Magazine19&item=1104108822>, (accessed September 4, 2009).

²³ Jim Nelson Black, *When Nations Die* (Carol Stream, IL:Tyndale, 1995), xvii.

will surely perish. Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the Lord your God" (Deuteronomy 8:19-20, NASB).

Yet as followers of Jesus Christ we must not point fingers at those of the world. They are simply walking in the darkness. They do not know the Light. They don't have a relationship with Jesus Christ. So in many regards, they are not the reason we are at the brink of destruction. Henry Blackaby said, "If society as a whole seems to be getting darker and darker, it is not the problem of the darkness: the darkness is just acting like its nature. But it is that the light no longer dispels the darkness, and the salt no longer preserves. It is time for the light to say, 'if things are darker, the problem is with us.'"²⁴ Therefore, until the people of God decide to whole-heartedly pursue revival once again for their own lives, the rest of the United States of America will continue to drown out the foundational truths of the Word of God.

Ministry Setting

The question must be asked, who are the "people" that need to be renewed in the Lord? In the context of revival, it is the people of God who fell in love with the Gospel of Jesus Christ at one point in their lives. Believers must recall that Jesus Christ died on the cross, was buried, and three days later was resurrected to life (1 Corinthians 15:3-4). And this miraculous resurrection should greatly affect our thoughts, our actions, our entire being. But now, for many within the body of Christ, the fire has slowly gone out. The passion for Jesus Christ has slowly faded.

²⁴ Henry T. Blackaby, Grant Adkisson, and Richard Owen Roberts, *Foundations of Revival* (Hendersonville, NC: Lighthouse Productions, 1993), 72.

There are plenty of reasons for the church needing to be revived, but one in particular that comes to mind is we, meaning you and I, get in the way. We have hardened our hearts to the Lord and have allowed us to become the priority. *Our wants becomes our ways.* King Solomon agreed when he wrote, “The backslider in heart will have his fill of his own ways” (Proverbs 14:14). Unfortunately this heart condition will lead us to slipping away from a relationship with Jesus. And there is no other way to put it except calling it backsliding. In his book *Revival*, Richard Owen Roberts described a backslider as “a person who was once emptied of their own ways, and filled with the ways of God, but gradually allowed their own ways to seep back until they are all but empty of God and full of themselves again.”²⁵ Therefore, the question must be asked, “When will we honestly identify the spiritual condition we as a body of Christ are in?”

If we are honest with ourselves, there are times we give “half-hearted efforts (as) self-satisfied Christians...”²⁶ We are lukewarm. Why? It is because with our Westernized mindset, we have become comfortable and content with our material and our wealth. We tend to believe that we need more stuff: more money, more cars, bigger homes—more of everything but the Lord. We are being deceived into a comfortable, lukewarm lifestyle, and we don’t even know it. This is the consequence of not wanting to be revived. As the deceiver of the whole world (Revelation 12:9), Satan is active and present. He has made us think and believe we are a rich nation, but through the eyes of eternity, we are spiritually poor. And if we don’t pursue personal and corporate revival, we will always remain in the vomit-inducing state of being lukewarm. Throughout the

²⁵ Richard Owen Roberts, *Revival* (Wheaton, IL: Richard Owen Roberts Publishers, 1993), 30.

²⁶ Earl Radmacher, Ronald B. Allen, and H.W. House, eds. *Nelson’s New Illustrated Bible Commentary* (Nashville: Thomas Nelson Publishers, 1999), 1740.

Gospels and Revelation, Christ described this lukewarm spiritual state as: “wretched, pitiful, poor, blind, and naked.”²⁷

The apostle Paul warned us not to be ignorant of Satan’s schemes and strategies (2 Corinthians 2:11). Until we put forth energy and effort in our relationship with the Lord, nothing will change in our personal lives—absolutely nothing. Therefore, if we are not willing to obey or listen,²⁸ how do we expect the Lord to work in our own lives on a daily basis? It won’t happen. Even though Christ has won for us the gift of eternal life, Satan will continue to rule over our earthly lives if we don’t change from this lukewarm lifestyle.

In his many years of experience and ministry all across this nation with Campus Crusade, Bill Bright listed seven observations that have already occurred to the body of Christ:²⁹

- Christians have left their first love.
 - Based on attitudes and actions, a spiritual fervor is missing within the body of Christ. It is time to return to our love for the Lord and others.
- Christians, for the most part, are sorely divided.
 - Sunday morning is the most segregated time in the week. With thousands of denominations, the church in America appears to be divided with their own distinct beliefs.
- Christians often reflect a poor image.
 - If we are going to talk the talk, we need to walk the walk. Too many times, we appear to be modern-day Pharisees who expect others to uphold a standard that we fail to uphold ourselves.
- Christians have lost their influence on society.
 - If evangelical Christians have so much of an influence on our nation, then why is our society steeped in constant crime and violence? Could it be that we are those “who call themselves Christians [but] are really not Christians at all; although religious,...never experienced a personal relationship with Jesus Christ?”

²⁷ John F. Walvoord and Roy B. Zuck, eds. *The Bible Knowledge Commentary* (Colorado Springs, CO: Cook Communications Ministries, 2004), 940.

²⁸ Bright, *The Coming Revival*, 69.

²⁹ Bright, *The Coming Revival*, 69-76.

- Christians are searching for easy solutions and quick success.
 - To many Christians, the desired result is to bring health and wealth into their own lives. It is preached by televangelists, and dispersed like a vending machine. Insert a prayer, and God will give you everything you want.
- The “Church” is weakened by a “what’s-the-use?” mentality.
 - The mindset is, since we know that the world is going to get worse before it can get better, we simply don’t put forth effort towards others. After all, Christ told us things would get this bad.
- The “Church” has become culturally conditioned.
 - One simple question: can you tell the difference between a believer and a non-believer?

Based on these sad, but accurate generalizations, our nation serves as a prime candidate for revival. In reference to one of Wilbur Smith’s nine characteristics for great revivals, Walt Kaiser wrote, “Most revivals were preceded by a time of deep spiritual decline and despair.”³⁰ And without a doubt our nation is in anguish. God is gradually being placed on the back-burner. The prophet Hezekiah says of his nation in 2 Chronicles 29:6, “[They] have forsaken Him and turned their faces away from the dwelling place of the LORD, and have turned their backs.” Hezekiah could have easily been referring to the people of America today. Therefore, the time is now for the people of God to be awakened to the wonder and presence of the God once again in our lives. It is time to personally and corporately cry aloud, “O Lord, revive Your work in the midst of the years!” (Habakkuk 3:2, NASB)

Thesis

The obvious question must be asked, how do we get people to turn back to the Lord? Or more specifically – how do we encourage believers to embrace their relationship with Jesus Christ and share the Truth that transforms lives? We can’t allow

³⁰ Walter C. Kaiser, *Revive Us Again: Biblical Principles for Revival Today* (Ross-shire, Scotland: Christian Focus, 2001), 11.

our spiritual apathy towards Jesus to fester any longer. We can't continue to quench the presence of the Holy Spirit. We mustn't prolong our drifting away from God. We must return to the Lord. God is ready and willing to respond. The prophet Hosea encouraged the people of God by saying, "Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after two days; He will raise us up on the third day, that we may live before Him. So let us know, let us press on to know the Lord. His going forth is as certain as the dawn; and He will come to us like the rain, like the spring rain watering the earth" (Hosea 6:1-3, NASB).

It is time for the people of God to personally and corporately cry aloud to the Lord for revival. The Israelites did, and God answered. Yet, sometimes the expectation is that God's response will happen overnight. The Creator doesn't always work like that. Therefore, we must begin this pursuit of seeking God once again through the basic means of being aware of our surroundings, implementing our beliefs, and impacting others. How God will respond in this process is up to His sovereign plan, but we must remember, it is for His glory, His honor, and His praise.

Awareness

Many in this nation won't want anything to do with revival. They won't believe they need it. They will turn against. They will criticize it. They will not want to turn back to the Lord. But the obvious must be stated. We need to return to the Lord. That is why awareness is the initial component to knowing and experiencing true revival in our lives. Even though awareness might appear to be a short-term factor at first, it is vital for revival to take place over the course of a person's lifetime. Encarta Dictionary defined

awareness as “having knowledge of something from having observed it or been told about it.”³¹ For example, awareness was an essential step to seeing change for the cupbearer Nehemiah. He wanted to be aware of what was happening around him. He wanted to be wise concerning his surroundings. Therefore, while in Susa, Nehemiah asked his brother and some other men from Judah to describe the current status of Jerusalem as well as the Jewish people. The report was not hopeful. “They said to me, ‘The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire’” (Nehemiah 1:3). Nehemiah heard all that he needed to hear. The people were in great pain and sorrow. The walls of Jerusalem were broken. The gates were burned. And Nehemiah was overwhelmed with sadness.

So let me ask, how aware are you of the current state of the Church? When you hear the fact that 3,500 people leave the church every day, what do you do?³² When you read that there are more local churches dying in America than being planted, how do you respond?³³ Awareness is a good thing if it leads to action, as it did for Nehemiah (read *The Book of Nehemiah*). Yet, some will disagree with what was declared. Others will never move past their denial of their need for revival. And a few will even criticize the legitimacy for turning back to the Lord. So nothing will be done in their own lives to change.

Some might ask, why the big commotion on assessing the current pulse of our spiritual state in America? Well, to answer this question, one must ask another question.

³¹ MSN Encarta Dictionary, “Awareness,” http://encarta.msn.com/dictionary/_/awareness.html (accessed August 28, 2009).

³² Dale Schlafer, *Revival 101: Understanding How Christ Ignites His Church* (Colorado Springs: Navpress, 2003), 21.

³³ Schlafer, *Revival 101*, 21.

How can we get return to the Lord if we don't know what we have strayed away from?

Unfortunately, within the Church in America, the concept of awareness doesn't mean much because of the lack of knowledge of Scripture. According to one study referenced by Faith Comes by Hearing, 65% of adults who identified themselves as Bible readers have never read the entire New Testament.³⁴ The Barna Group also stated that only 4% of the adults polled in 2003 hold to a biblical worldview.³⁵ According to the Barna Group, a biblical worldview contains six specific views upheld by the 66-books within the Holy Bible.³⁶ They are:

- Jesus Christ lived a sinless life.
 - 2 Corinthians 5:21; Hebrews 4:15; Hebrews 7:26; 1 Peter 2:21-24; 1 John 3:5
- God is the all-powerful and all-knowing Creator of the universe and He still rules it today.
 - Isaiah 40; Jeremiah 10:11-13; Romans 1:18-20, 8:28-30; 2 Peter 1:3
- Salvation is a gift from God and cannot be earned.
 - Acts 13:38-39; Romans 5:1; Galatians 2:16; Ephesians 2:8-9; Titus 3:7
- Satan is real.
 - Matthew 4:1-11; John 8:44; 2 Corinthians 4:4; Ephesians 2:2, 6:10-17; Revelation 12:9
- A Christian has a responsibility to share his/her faith in Christ with other people.
 - Matthew 24:14; Matthew 28:19-20; Acts 1:8; Romans 10:15; 2 Corinthians 5:20
- The Bible is accurate in all its teachings.
 - Psalm 119:105; Acts 2:42; 2 Timothy 3:16-17; 2 Peter 1:19-21; 2 Peter 3:2

³⁴ Princeton Research Center, "The Roles of the Bible in American Society," Faith Comes by Hearing, www.faithcomesbyhearing.com/.../FCBH%20Bible%20Literacy%20Report.doc (accessed September 1, 2009).

³⁵ Barna Group, "A Biblical Worldview Has a Radical Effect on a Person's Life," Barna Group, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154> (accessed December 1, 2005).

³⁶ Barna Group, "A Biblical Worldview Has a Radical Effect on a Person's Life," Barna Group, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154> (accessed December 1, 2005).

It is time to recognize the core beliefs we have strayed from as found in the Word of God. We must no longer delay the process, as we need to become aware of the obstacles before each one of us. Believers must not delay the process any longer. The time is now. Romans 13:11 says, “Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.” And Lord willing, this awareness process will serve not only as an alarm clock, but also as launching pad for implementation.

Keep Your Eyes on Your Beliefs. I am exceedingly afflicted, revive me. O Lord, according to Your word.

Implementation

Implementation is understanding the need to be revived and then actually depending on the truth and Spirit to alter and affect our daily lives. Encarta Dictionary defines the verb implementation as the ability to “carry out or fulfill something.”³⁷ In other words, as believers we are living out what we believe. The half-brother of Jesus Christ wrote, “But prove yourselves doers of the word, and not merely hearers who delude themselves” (James 1:22, NASB). To put it simply ~ the words have been heard, the reality has sunk in, and the truth of Jesus Christ is now being revived in one’s own life to bring upon life-transformation. All it takes is slowing down, processing the truth, and then actually living it out practically. No more staring and glaring at the Bible; rather, implementation becomes a faith-in- process for the Lord.

What does this look like? How does a person go about being revived in their implementation of the truth of Jesus Christ in his/her life? Implementation sounds exhausting and tiresome at times. But if we take to heart what we believe in Jesus Christ,

³⁷ MSN Encarta Dictionary, “Implementation,” http://encarta.msn.com/dictionary/_/awareness.html (accessed August 29, 2009).

then we will strive to implement the principles of our Messiah into our daily lives. But we must continue to emphasize one major thread throughout this process of revival. We can't implement our beliefs if we don't know what the Word of God says. How can we live if we don't know the standards in which we are to walk? And this mentality must not serve as a legalistic, to-do mentality. Therefore, the process of implementation takes place when we go back to Psalm 119:105-107 (NASB), which says, "Your word is a lamp to my feet and a light to my path. I have sworn and I will confirm it, that I will keep Your righteous ordinances. I am exceedingly afflicted; revive me, O Lord, according to Your word."

The Bible is what guides our every step. The Bible is what lights our path. And it is the Bible that helps us deal with everyday situations. 2 Timothy 3:16 (NASB) says, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." When our nation strays like we have from the foundational principles, it shows two major obstacles: 1) We do not want to be revived in our faith; and 2) We do not want to implement our faith in Jesus Christ. The pollster George Barna said:

If Jesus Christ came to this planet as a model of how we ought to live, then our goal should be to act like Jesus. Sadly, few people consistently demonstrate the love, obedience and priorities of Jesus. The primary reason that people do not act like Jesus is because they do not think like Jesus. Behavior stems from what we think – our attitudes, beliefs, values and opinions.

Although most people own a Bible and know some of its content, our research found that most Americans have little idea how to integrate core biblical principles to form a unified and meaningful response to the challenges and opportunities of life. We're often more concerned with survival amidst chaos than with experiencing truth and significance.³⁸

³⁸ Barna Group, "A Biblical Worldview Has a Radical Effect on a Person's Life," Barna Group. <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154> (accessed December 1, 2005).

May it never be! If we desire to implement what we know into a life-changing transformation, then we must long for the Word – Jesus Christ Himself. He will show us how to grow in the Lord. The apostle Peter wrote, “Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord” (1 Peter 2:1-3, NASB). Jesus Christ is the reason we exist. He is the reason for our growth. But this can mean one thing – we must not look back any more. No more turning to our old way of doing things. No more looking to the right or to the left. Rather, we must keep our eyes on the Truth and follow Him. Jesus said, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God” (Luke 9:62, NASB).

Impact

Revival can and will occur when Christians in America accept ownership of the absolute truths... and more importantly, hold to them. This is when we will begin to witness the impact of revival in our own lives. When these absolute truths are revitalized in our own lives, the ongoing benefit of having a life-transformation is right around the corner for our nation. But before we move on talking about the impact of our faith in Jesus, transformation cannot occur until we understand that we are empowered by His Holy Spirit. Remember what Jesus said when talking to His disciples? He said, “...but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8, NASB).

Our efforts for the sake of the kingdom are solely dependent upon the Spirit's empowerment in our lives. It's not about us. It's about the Spirit working in our lives. Because the reality is, as we rely on the Spirit, results take place for His glory and honor. The Bible refers to these tangible results as fruit of the Spirit. People will actually be able to see our lives transformed, and this testifies of Jesus. Others will take notice when we leave behind the patterns of the world and self-gratification, and fruit becomes the product of the Spirit's work shown in our lives. Paul clearly identified the fruit of the Spirit when he wrote, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23, NASB).

Jesus encouraged this lifestyle as well. He said, "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples." (John 15:8, NASB). Life-transformation through biblical faith and the work of the Holy Spirit changes what we value and how we make decisions; it changes the product of our lives from weeds to good fruit. We no longer live just for ourselves, but for God and His kingdom. We see transformation extend to our neighbors and our cities, and discipleship begins to happen in the community. Or better said, Matthew 5:13-16 will be taking place. Jesus said in the Sermon on the Mount, "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket but on the lampstand, and it gives light to all who are in the house. Let your light shine before me in such a way."

"Count up towards a more summary part of the Sermon: Work of God in the Conversion of Many
Hungry Souls by New Christians in the Propagating Towns and Villages, In Further Large Collected
Writings of Ignatius Loyola and Francis Xavier. (New York: Charity Publishers, 1958), 169, 170, 177.

When we become aware of our spiritual situation, and actively press on with the truth of Jesus Christ, others will notice...and more importantly, be impacted. You see, our impact isn't something that is overlooked or forgotten by those around us. No, according to the definition of impact, our faith in Jesus can have a long-lasting "powerful or dramatic effect that something or somebody has."³⁹ That is precisely why we must look to encourage others to know and experience the divine power of restoration.

Who knows what the results will be? But that is not up for us to decide. We are to simply be obedient to the Holy Spirit in our lives and live out the Word of God. Isaiah 55:10-12 says, "For as the rain and the snow come down from the heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so will My word be which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it." Based on these passages, God will respond. Take for example the community of Northampton, Massachusetts in 1735. When revival broke out, the impact was great. Jonathan Edwards explained:

As the number of true saints multiplied...the town seemed to be full of the presence of God: it was never so full of love, nor of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them...On whatever occasions persons met together, Christ was heard of and seen in the midst of them...The Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbitings, and intermeddling with other men's matters. The tavern was soon left empty. Every day seemed in many respects like a Sabbath day.⁴⁰

³⁹ MSN Encarta Dictionary, "Impact," http://encarta.msn.com/dictionary/_awareness.html (accessed August 29, 2009).

⁴⁰ Jonathan Edwards, *A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton and the Neighboring Towns and Villages*, in *Puritan Sage*, Collected Writings of Jonathan Edwards, ed. Vergilius Ferm (New York: Library Publishers, 1958), 169, 170, 177.

Overall, when followers of Jesus Christ, personally and corporately, arrive at this impact stage, revival can truly grab a hold of a community. The leadership of local government, business, and education is affected. The crime rates decline. Marriages are renewed. The church grows. Disciples are made. Jesus is glorified.

Assumptions

Despite the emotional and short-lived “mentality” and “label” associated with the word revival, revivals have greatly influenced the American church as we know it today. In his book, *The Frontier Spirit in American Christianity*, author Peter G. Mode of the University of Chicago referred to revivals when he said, “More than any other phenomenon, they have supplied the landmarks of our religious history.”⁴¹ Revivals have most definitely developed and furthered the church movement here in the States. They were not an uncommon experience. However, revivals of the 21st Century would be considered an “endangered species.” Robert E. Coleman, author of *The Coming World Revival*, wrote, “Unfortunately, in recent years the experience of revival has declined. Many true disciples of Christ have kept the reality alive, and from time to time scattered local areas have seen general outpourings of the Spirit. Nevertheless, no real national awakening has come in our lifetime. We cannot expect to drift much longer.”⁴²

Our nation is in desperate need of a revival because for decades our country has not witnessed a nationwide awakening. The great revivalist Charles Finney, in his lecture, *When a Revival is Needed*, conveyed that there are numerous indicators when identifying the need for a revival. One main indicator, as stated by Finney was, “When there is a

⁴¹ Robert E. Coleman, *The Coming World Revival* (Wheaton, IL: Crossway Books, 1995), 30-31.

⁴² Coleman, *The Coming World Revival*, 31.

want of brotherly love and Christian confidence among professors of religion, then a revival is needed.”⁴³ According to Finney, members of the body of Christ have become so backslidden they have no desire to love one another. Therefore, revival must come to awaken those that are “sleeping” in their faith and actions. If we can’t love God and love each other, than how are we expected to love those that don’t know Christ?

We are not looking to reinvent the wheel of absolute truth; rather revival is a time where we intentionally return to the Lord. This time of restoration is possible, and according to 2 Chronicles 7:14, when we humble ourselves, pray, seek His face, and turn from our wicked ways, the Lord will heal our land. Sammy Tippit said, “Revival is not the discovery of some new truth. It’s the rediscovery of the grand old truth of God’s power in and through the Cross.”⁴⁴ Therefore, with this mindset, we must understand revival as it relates to Christianity in America, not through a definition in a dictionary, but through these six essential elements identified by Bill Bright:⁴⁵

- Revival is a sovereign act of God.
- Revival is a divine visitation.
- Revival is a time of personal humiliation, forgiveness, and restoration in the Holy Spirit.
- Revival has fearless preaching under the anointing of the Holy Spirit.
- Revival has the powerful presence of the Holy Spirit.
- Revival has changed communities and nations.

These six characteristics are accurate and true; but unfortunately in today’s society, they are not identified easily. Therefore, the time is now to turn to the Lord for a natural integration of our beliefs into our daily lives. And one essential way to live out the Word of God is we should naturally desire to minister to others in the area of

⁴³ Charles Finney, *Lectures on Revivals of Religion*, ed. Richard M. Friedrich, vol 1 of *The Life and Works of Charles G. Finney* (Oberlin, OH: Second Alethea In Heart, 2005), 17-19.

⁴⁴ Sammy Tippit, “Quotes about Revival,” Good Passage, http://www.goodpassage.com/articles/quotes_about_revival.htm (accessed October 1, 2009).

⁴⁵ Bright, *The Coming Revival*, 82-88.

evangelism. Our love for others will become apparent and we will want to tell them about the Messiah. Lord willing, the Gospel of Jesus Christ will be emphasized to our towns, our counties, our states, our nation, and our world ~ exactly what Jesus told His disciples to do. He said, “Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned” (Mark 16:15-16, NASB).

However, in a season of revival, it is essential that we mustn’t pursue evangelism for the sake of reporting numbers to others. This is neither effective nor glorifying to the Lord. Coleman said, “But the mandate of Christ is not to make converts, but to ‘make disciples’ – followers of Jesus – persons who will develop into the likeness of the Master (Matt 28:19-20).”⁴⁶ At least four times in the Scriptures⁴⁷, Jesus instructed His disciples to go out and do as He did. With these Scriptures serving as a sense of direction, once a person comes to know the Lord, it is assumed that discipleship must begin immediately. If discipleship doesn’t happen, there is a high probability that those who might have placed their trust in Christ will fall to the wayside.

Most don’t equate revival and discipleship together. Many would say revival and evangelism go hand in hand, but to place revival and discipleship together seems polar opposite. Why? Because rarely, do we think of revival as long-lasting, and rarely do we think of discipleship as short-term. But this is why revival and discipleship need to be intertwined with evangelism. If we desire to see revival last longer than a brief stint or an emotional high, than evangelism must serve as the hinge to discipleship. Discipleship is the key to a life-transforming community.

⁴⁶ Robert E. Coleman, *Nothing to Do But to Save Souls* (Nappanee, IN: Evangel Press, 2006.), 79.

⁴⁷ Matthew 28:18-20; John 20:15-17; John 20:21; and Acts 1:8.

Methodology

So how do we go about pursuing this overarching effect of revival? We need to learn from the past. One simple, yet profound method to discover this answer is through a *historical analysis*. Too many times today, we tend to overlook what has been done before. And rather than run from yesterday, we need to learn from what was done well, how God has worked, and how can we grow from their experiences. Whether it was the First Great Awakening in the 1730s-1740s, the Second Awakening during the 1790s-1840s, the 1857-1858 Prayer Revival, the Revival of 1904-1908 in Azusa Street, the East Africa Revival during the 1920s-1970s, the revivals in China from the 1900s-1930s, to the Evangelical Boom from the 1940s to the 1950s,⁴⁸ we have much to learn from them. Key components are typically intertwined in every revival, and it is these historical components of humility, repentance, prayer and fasting, holiness, and divine response that will be explored in depth in chapter two when the biblical approach to revival is broken down.

However, if history proves itself to be true, the Lord will more than likely use another strategy (method) for the next great revival(s) in our nation like He has done it before. As mentioned already, revivals typically have the same biblical foundation of key components, but they vary in their methods. It is fair to say there probably won't be a replication of how the Great Awakening or the Welsh Revival took place for today's society – the 21st Century. For some, this is hard to swallow. For others, they don't want it to be done the same way. And to all the above, I agree. There is a season and reason for everything, but I still would like to challenge the norm. God can do whatever He

⁴⁸ Collin Hansen and John Woodbridge, *A God-Sized Vision: Revival Stories That Stretch and Stir* (Grand Rapids, MI: Zondervan, 2010), 9.

wants to do. He is God. If He wants the body of Christ to pursue the same methods as the previous revivals then I think He will let us know. God also might want our methods to be completely opposite from past methods in order to effectively reach our nation. Now I am fully aware that this might scare some folks, like the transition for some local churches from traditional worship services to contemporary worship services; but whatever methods are most effective to further the kingdom of God – then the people of God must be open to the Spirit's leading.

As you will see unfold throughout this thesis-project, the strategy for revival began to develop for me personally over the past couple of years. Based on my travels, what might be appropriate in one city or one town such as Dallas, Texas in 2007, might be completely ineffective in another town or village such as Sedona, Arizona in 2009. Based on my readings, what might have worked in New York in 1858 might not have worked in Wales in 1904. Based on my teachings, what might have been effective for King Asa and the people of Judah as found in 2 Chronicles 14-16, might not have worked for the disciple Philip while in Samaria as recorded in Acts 8. Therefore, I am learning that the methodology for revival does not come through a mass-produced, one-stop shop program that can be implemented in any location.

So what are the methods for the 21st century? Well, after hosting a 40-day tent meeting in Dallas, TX in 2007 and then onward to Santa Fe in September of 2008 for 7-days (www.revivesantafe.com) in the brand new convention center, and then over to Sedona, Arizona for fourteen months in 7-different locations during 2009 and 2010, (www.awakenthevalley.com), the Lord was making it quite clear about one thing only. The method will always be changing. In fact, Jesus said to the disciples of John the

Baptist, “But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved” (Matthew 9:16-17, NASB). In other words, it is okay to change things up when ministering to people.

At the same time the method is changing, the message will always stay the same. For some this message needs to be heard again, as we need to be reminded of this truth that we once chose to embrace. For others, we need to hear this message for the very first time. Either way, we are all sinners (Romans 3:23, NASB), and our payment for sin, our wages, is to be eternally separated from God (Romans 6:23, NASB). This is not the best news out there. Thankfully, God sent His Son Jesus Christ to die on the cross for our sins (Romans 5:8, NASB). We have the opportunity to be forgiven of our sins, of our past, and given new life. And this opportunity for a new start and a guaranteed future of hope comes through faith alone in God’s Son, Jesus Christ (Ephesians 2:8-9, NASB). Our salvation comes through faith in Jesus Christ. It is not how hard we work or how good we are. No, because of His grace, our faith in Jesus Christ is what brings about salvation to our lives. Because of His death on the cross, being buried for three days, and on the third day was resurrected, Jesus is giving each one of us the opportunity to experience newness in life. Or as the Apostle Paul said, “...so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life” (Romans 6:4, NASB). So regardless of the method in each town or city, and how the Lord uses me to encourage believers to embrace their relationship with Jesus Christ – the message

always stays the same. As Jesus reminded His disciple, “I am the way, and the truth, and the life; no one comes to the Father but through Me” (John 14:6, NASB).

As I take this approach to analyze history (which includes biblical examples) and integrate its understanding in my own life in order to help pursue revival all across this nation, I also need to perform a survey research and statistical analysis. This analysis will specifically be provided to the people I desire to minister to in the various cities (specifically Sedona, Arizona). Why? Because it is vital that I understand how people in their specific culture and region perceive revival. Therefore, two questionnaires will be created: 1) those within a church setting; and 2) those within a community setting. The difference between the two questionnaires would be language geared towards the saved and the lost.

These analyses would then allow me to integrate the data into actual ministry experiences. But the reality is, the research doesn’t stop there. In other words, sometimes the best means of research is obtained when actually interacting with humans and paying attention to their words and deeds, called descriptive research. I can learn quite effectively from this type of research, as long as I have a teachable spirit, and others know that this pursuit of revival is a constant work-in-progress.

Parameters of the Project

But I must be careful not to extend myself to each and every person that has an opinion concerning revival. Because when pursuing revival, it is easy to read about others who “think” they are right or interact with others who “know” they are correct; but many times they aren’t even in the same biblical ballpark. Martin Lloyd-Jones said it is

because many already have preconceived thoughts about revival. Collin Hansen and John Woodbridge, in *A God-Sized Vision*, summarized Lloyd-Jones' thoughts when they wrote, "Conservatives would rather work to reform church theology and practice. Intellectuals doubt supernatural intervention. Rationalists dismiss emotional enthusiasm. All convene committees and organize campaigns. But few will plead for revival."⁴⁹ Therefore, the parameter for this thesis-project is to communicate a genuine plea for revival based on a theological framework of concentrating our focus on Jesus Christ. I admit it sounds rather simplistic. But when we, the people of God, keep our eyes on Him, our Sovereign God will respond in a way that is "far more abundantly beyond all that we ask or think" (Ephesians 3:20, NASB).

Our nation desperately needs the body of Christ to wake up to the truth of Jesus Christ. Because when we do so, we will awaken others to the life-changing message of Jesus Christ; and Lord willing revival will spread across this nation.

approaches can provide a better understanding of revival.

Thankfully, with recent opportunities to research and discuss revival over the years in the classrooms of Taylor University (Upland, IN), Dallas Theological Seminary (Dallas, TX), and Gordon-Conwell Theological Seminary (Boston, MA), as well as experience the "Fields of revival" in cities such as: Dallas, Texas; Santa Fe, New Mexico; Sedona, Arizona; and Flint, Michigan. The Lord continues to graciously reveal a unique insight into personally understanding the conditions for a biblical revival. This framework, while not exhaustive includes: a desire for revival (individuals seeking the Lord, a strategic need for unity within the body of Christ, and the conditions for revival (public humility, seeing His face, repentance, and divine response), and the expressions

⁴⁹ Hansen and Woodbridge, *A God-Sized Vision: Revival Stories That Stretch and Stir*, 13.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FRAMEWORK FOR REVIVAL

As our nation continues to stray from the absolute truths founded upon the Word of God, and the Church of America continues to pray and process how to overcome this major obstacle, the topic of revival appears to become an ever-increasing popular topic. Yet from my perspective, many lack a necessary depth in regards to understanding revival. One group in the body of Christ might emphasize only the need for healing. Another group within the body of Christ might solely focus on prayer. Or someone else might place the importance on sharing Jesus. All these components play a unique part within revival, but too many times because of our Western mindset, we tend to limit God's hand in revival by focusing on one component. So the challenge for the body of Christ in America is to look at revival from a theological framework, a well-rounded approach that can provide a better understanding of revival.

Thankfully, with recent opportunities to research and discuss revival over the years in the classrooms of Taylor University (Upland, IN), Dallas Theological Seminary (Dallas, TX), and Gordon-Conwell Theological Seminary (Boston, MA), as well experience the “fields of revival” in cities such as: Dallas, Texas; Santa Fe, New Mexico; Sedona, Arizona; and Flint, Michigan, the Lord continues to graciously reveal a unique insight into personally understanding the conditions for a biblical revival. This framework while not exhaustive includes: a desire for revival (individuals seeking the Lord), a strategic need for unity within the body of Christ, and the conditions for revival (prayer, humility, seeking His face, repentance, and divine response), and the expressions of revival (evangelism and discipleship).

Desire for Revival

So the first question must be asked? How does revival start? Who lights the candle to see the fire burn within the body of Christ here in America? Without a shadow of doubt, revival begins with one person being prompted by the Lord. It is the work of the Holy Spirit tapping on an individual's heart calling him to pursue revival – in his own life and for those around them. Thankfully, according to Scripture there is no perfect resume for who God decides to use when pursuing revival. The folks that we typically “elevate” or “exalt” in the Bible had the same “desires, fears, and successes that many of us experience.”¹ They were just like us. Moses said he wasn’t qualified (Exodus 3:11, NASB). Gideon said he was unknown (Judges 6:15, NASB). Jeremiah said he couldn’t speak well (Jeremiah 1:6, NASB). Esther said it was too dangerous (Esther 4:11, NASB). Jonah said he didn’t want to serve (Jonah 1:3, NASB). But it was these individuals that God used to reveal His glory as they became heroes of our faith. In fact, God used folks like the sons of Korah (whose family turned against Aaron and Moses at one time) to call for revival in Psalm 85. God used a political figure, King Asa of Judah to remove the foreign idols and demand the entire nation to seek God (2 Chronicles 14-16, NASB). God used a fisherman named Peter to spark revival at Pentecost (Acts 2, NASB). The key is whether or not the individuals are willing to make themselves available to be used for the glory of God.

One person in particular I resonate with was Elijah the Tishbite, a settler of Gilead (as found in Kings 17-19, NASB). Elijah, according to James “was a man with a nature like ours...” (James 5:17, NASB). He simply responded to the Lord’s leading in his life,

¹ Walter C. Kaiser, *Revive Us Again: Biblical Principles for Revival Today* (Ross-shire, Scotland: Christian Focus, 2001), 16.

and he saw revival come to a nation. But remember, in this scenario, revival was a process. God was preparing Elijah and in his case, it didn't happen overnight. In fact, Elijah had over three years of preparation through prayer and seeking the Lord for God to use him. His heart was being primed and prepared. Walt C. Kaiser, Jr. emphasized this point as well when he wrote, "We learn how they went to the school of prayer, as Elijah did for three years, before they were used of God in one great day of ministry to turn a whole nation to God. We learn that what they were externally they first were in their hearts, for 'as he thinks in his heart, 'so is he' (Proverbs 23:7, NKJV)."²

Once God determined Elijah's heart had been conditioned personally to bring about revival corporately, He used the Tishbite for His glory and honor. It was time for a nation to turn back to the Lord. No more idols. No more false gods. It was time for the Lord to rain over His people and He was going to use the prophet as a spark for revival. Because as the Scripture says, "Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. Then he prayed again, and the sky poured rain and the earth produced its fruit" (James 5:17-18, NASB).

Fruit came as a result of Elijah's willingness to let the Lord work on his heart. God can do the same thing in our lives. God will mold our hearts to direct our steps for the kingdom of God. It might not make sense. It might not look like a good game plan according to the world's viewpoint, and it might take time. Thankfully, the Holy Spirit will guide each one of us in this process. The Gospel of John says, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His

² Kaiser, *Revive Us Again*, 16.

own initiative, but whatever He hears, He will speak and He will disclose to you what is to come" (John 16:13, NASB). The Spirit of Jesus will comfort us in this journey. The Spirit will intercede on our behalf. But we must remain faithful and obedient to what He has laid on our hearts and pursue revival through the leading of the Holy Spirit. Romans 8:14 says, "For all who are being led by the Spirit of God, these are sons of God." One heart and one person at a time.

Unfortunately, many aren't "sure" if the prompting is from God. It scares several, therefore they use this fear as a crutch. But we must ask ourselves, "Will our leap of faith in any way compromise the absolute truth?" If so, disregard the plan. But if the guidance does not contradict the Word of God, then may the body of Christ get out of the boat and start radically following Jesus. God wants to use each one of us who are hungry and thirsty for Him to bring revival about in this nation.

Need for Unity

Sadly enough, the church has been calling for this change of heart for quite some time. Therefore, some might ask, do we really need revival? Unfortunately, it appears that revival has only been fought for by a few. Andrew Murray said 100 years ago, "As we seek to find out why, with such millions of Christians, the real army of God that is fighting the hosts of darkness is so small, the only answer is – lack of heart. The enthusiasm of the kingdom is missing. And that is because there is so little enthusiasm for the King."³ This quote from Murray could have been said today. Therefore, this desire to see the "thy kingdom come" will always be diminished within the church as

³ Andrew Murray, *Key to Missionary Problem* (Fort Washington, PA: Christian Literature Crusade, 1979), 133.

long as people get overwhelmed with the darkness surrounding them. They are overwhelmed because we are not uniting together as one body of Christ. We have created our own barriers between one another; and this is even without the assistance of those that don't know Jesus. How can this be? To me it becomes quite simple. Over the course of time, we have conveyed to our nation it is about what denomination you belong to, and are you a member yet. We would rather make sure someone is a Baptist rather than a Methodist. We have communicated and marketed that it is about our senior pastors. But as the Apostle Paul communicated to the Church of Corinth, it is about God using a team of individuals over the course of time for one reason and purpose – for others to experience growth in the Lord. Paul wrote in 1 Corinthians 3:1-9 (NASB):

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? For when one says, 'I am of Paul,' and another, 'I am of Apollos,' are you not mere men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building.

We all have a role to play, regardless of the task. There isn't a level of importance. The problem is too many of us within the Church think it is. Just look at the disciples' discussion, as found in Matthew 18:1 (NASB), where they asked Jesus, "Who then is greatest in the kingdom of heaven?" They wanted to know, like so many of us, who is the most important in the eyes of God. Unfortunately, I have seen this in numerous cities. And sadly enough, even within one specific city that I have done

ministry in, the pastors were known as within the community as pimps. Not literally, but they uses and abused their power to get what they want (time, energy and resources) and not what would be best for others.

It is time to break out of this thinking of lone-ranger mentality. It is a shell that keeps us from interacting with other believers in Jesus Christ, as well as hinders us from doing life with non-believers. Each local congregation is used to working on its own "ant hill," so it is hard to get them to come down from their work (many times kingdom work) and strive to work together as one body of Christ in the community. As a former associate pastor, I understand how difficult it can be to even make time to gather with other believers from other denominations. But as Ed Silvoso wrote, "When pastors realize they are called to shepherd the entire city, the need for unity in the Church becomes compelling and unavoidable."⁴ The Apostle Paul believed this as well about unity. Unity was an essential part of his ministry. According to Roland Allen, Paul's approach to unity was:

- He taught unity by taking it for granted.
- He used to the full his position as intermediary between Jew and Greek.
- He maintained unity by initiating and encouraging mutual acts of charity.
- He encouraged the constant movement of communication between different churches.⁵

This approach might be different than how we approach unity today, but it is a solid biblical approach to unity that must be considered. And I believe unity must take root quickly in cities all across America in order for the dark, unbelieving communities to be drawn to the Light of Jesus Christ.

⁴ Ed Silvoso, *Proper Evangelism* (Ventura, CA: Regal Books, 2000), 179.

⁵ Roland Allen, *Missionary Methods - St. Paul's or Ours?* (Cambridge, England: The Lutterworth Press, 2006), 134-135.

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⁴ Ed Silvoso, *Prayer Evangelism* (Ventura, CA: Regal Books, 2000), 159.

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Revival needs to come to our nation, and it must come because we are becoming a collective, unified body of Christ. Psalm 133:1-3 (NASB) says, “Behold, how good and pleasant it is for brothers to dwell together in unity! It is like the precious oil upon the head, coming down upon the beard, even Aaron’s beard, coming down upon the edge of his robes. It is like the dew of Hermon coming down upon the mountains of Zion; for there the Lord commanded the blessing – life forever.”

Conditions of Revival

Please allow me to make it clear that...revival is for the people of God first and foremost. It's not for those that don't know Jesus or God. It's for those that have backslidden. According to *The Spirit of Revival*, revival can be described as,

A God-wrought transformation in the inner person that reaches into the total fabric of life and culture. It appears when the Body of Christ, the Church, is at the brink of death. The heart is beating its last, and so God Himself takes direct action. Like divine emergency-room doctor, the Holy Spirit applies supernatural CPR, breathing the fresh air of heaven into the lungs of the Church. He massages the heart until there is again a strong, healthy heartbeat.⁶

That is why when studying revival one must look to one simple verse, 2 Chronicles 7:14. This verse is geared to help and encourage the people of God to turn back to the Lord. Because what we have specifically is the unfolding of King Solomon's interaction with the Lord. The temple had just been completed, and Solomon dedicated it to the Lord through the power of prayer (as found in 2 Chronicles 6). And during this time of prayer, Solomon requested that God would forgive the nation's sin, as Walt Kaiser indicated in *Revive Us Again*, whenever God was forced to introduce drought,

⁶ Archie Parrish and R.C. Sproul, *The Spirit of Revival* (Wheaton: Crossway, 2000), 153.

famine, and pestilence. These prayer requests led God to respond (as found in 2 Chronicles 7:12-16). It's clear. It's foundational. It's vital. It is the essential components that spell out how revival can take place for the people of God. This message was intended for the Israelites, but the principles can be applied for the body of Christ even in America today. God's response was quite clear to Solomon:

I have heard your prayer and have chosen this place for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. Now My eyes will be open and My ears attentive to the prayer offered in this place. For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually.

Strangely enough, after reading these passages, revival is conditional. Some might have a hard time with this truth, but the people of God must intentionally prepare themselves for revival and for the Lord to work in their lives. This is the mentality we must have as the body of Christ. G. Campbell Morgan said, "We cannot organize revival, but we can set our sails to catch the wind from heaven when God chooses to blow upon His people once again."⁷

God had just got done explaining...if I bring the drought, if I bring the locusts, if I bring the pestilence, then there is a way to prevent from everything falling apart in your nation. There is a way to stop the madness and destruction in this nation. God said, "If My people who are called by My name..." God begins by identifying His audience. It is the people of God who are called. Those that choose to believe and follow Him. Yet, the only hinge is based on a little word "if." And whatever follows the word "if" (in this case

⁷ G. Campbell Morgan, "G. Campbell Morgan Quotes," Christian Quotes, <http://christian-quotes.ochristian.com/G.-Campbell-Morgan-Quotes/page-2.shtml> (accessed March 28, 2011).

restoration to the nation) is conditional. “If” is, as Bill Dotson from Dallas said, “An act of the will.” Dotson said, “the word “if” points to “desire something more, something better; and be convinced that will happen.”⁸

Scripture says, “if” we do these things, we will be spared. Psalm 81:13-14 (NASB) says, “If My people would listen to Me, if Israel would follow My ways, how quickly would I subdue their enemies and turn My hand against their foes.” The question must be asked, “Do we believe God wants His people to look to Him in order to revival come about?” Yes. It’s a matter of “if only” the believers would wake up to what they already know to be true. And in our case today, the body of Christ must recognize that we have been called by the Lord. We are God’s children, and we must be willing to press on to know and experience the Lord. But in order for this to happen, we must learn to embrace humility.

Humility

Humility is a neglected concept in America today. On the contrary, we take pride in whatever we are a part of...it doesn’t matter. American pride. Texas pride. Pride in being the biggest church in Dallas. Pride in making the best cars in all of America. Pride is what pushes and motivates many of us. Yet, 2 Chronicles 7:14 is clear. Humble yourself. It’s the starting point of walking with the Lord. It’s not about us or what we do. James 4:6 (NASB) says, “God is opposed to the proud, but gives grace to the humble.” There is absolutely nothing wrong with this verse, but because this truth of humility is such a radical concept in our society today it is hard to swallow. For many, the American

⁸ Bill Dotson, “Revival of Repentance” (unpublished manuscript, Dallas, TX, 2009), 7.

dream is making things happen at any or all cost. And life becomes all about us. This is how I would categorize as pride. I should know. I deal with it all the time. But let's face it, we must get out of the "me-mentality" and begin to walk with humility in mind.

Philippians 2:3-4 says, "Do nothing from selfishness or empty conceit, but with humility of mind regards one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others."

Humility is a condition of revival. It is necessary and vital. Based on numerous confirmations from the writings of Ed Silvoso, Larry Kreider, Floyd McClung, Roland Allen, Ajith Fernando, and R.C Sproul, we must look for humility to take root in our lives. If a person doesn't look to humbly come before Jesus, then how should we expect to see a move of God? Great awakenings...movements for the Lord are not about a prideful individual. No way. God loves to work with the humble...the contrite and lowly of spirit (Isaiah 57:15, NASB). They are moldable. They are easier to work with. And God dwells among the humble. Think about Jesus Christ Himself. God in human flesh and He never pulled the God-card on others while He was here on earth.

Philippians 2:5-8 (NASB) says, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

Humility is an essential to seeing revival in your own life, as well as on a corporate, unified level. However, this blessing of being poor in spirit is simply a start.

It is by no means the end all. Rather, intertwined with humility, prayer becomes necessary “if” we want to see revival take place in our lifetime.

“...call for the welfare of the city, for it is your duty to do so; for if you do so, the welfare of the city will be yours.” (2 Kings 19:12)

Prayer

When reading 2 Chronicles 7:14, I can’t help but correlate prayer to revival as peanut butter is to jelly. One can’t say revival without implying the necessity of prayer. They go hand-in-hand. And that is exactly the point of God communicating this condition of revival to King Solomon. God said that He will hear from heaven when His people cry out to Him. It is true that typically in the Old Testament the priests were to be the ones who spearheaded the time of prayer (as found in the book of Joel). But now, because of our relationship with Jesus, we have become the royal priesthood. Simon Peter wrote, “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has you out of darkness into His marvelous light; for you were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy” (1 Peter 2:9-10, NASB). We all must humble ourselves and pray. Businessmen, bums, black men, white women, Hispanic kids, pastors, teachers, missionaries, criminals...with faith in Christ, we can all come to the Lord on equal ground. Samuel Chadwick referred to the prayer of man:

There is no power like that of prevailing prayer – of Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heartbroken with remorse and grief, Jesus in sweat and blood. Add to this list from the records of the church your personal observation and experience, and always there is the cost of passion unto blood.

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Such prayer prevails. It turns ordinary mortals into men of power. It brings power. It brings fire. It brings rain. It brings life. It brings God.⁹

God is preparing the hearts and minds of all believers across this country to experience a time of revival...and it must come through His people praying. The prophet Jeremiah said, "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will have welfare" (as found in Jeremiah 4:11, NASB). We must never stop praying for the Spirit to break down the walls of sin and in our own lives, in our neighbors, in our cities, and in our nation. John Piper wrote, "Prayer is the communication with headquarters by which the weapons of warfare are deployed according to the will of God. That's the connection between the weapons and prayer in Ephesians 6. Prayer is for war."¹⁰

The imagery of war is pretty strong language, but prayer is a vital component when looking to see transformation in the city and our nation. We can't do it on our own human efforts. We need the Lord's sovereign and mighty hand for revival to occur. Former professor of Spurgeon's College in London, Lewis Drummond wrote, "I have become absolutely convinced that lack of prayer is the only reason revival has not yet come in our day. Unless we add that leaven in our spiritual lump, the recipe for revival is ruined and the bread for the hungry will never rise."¹¹ Drummond is right. We must become people of prayer.

⁹ Samuel Chadwick, as quoted by Leonard Ravenhill, *Revival Praying* (Minneapolis: Bethany Fellowship, Inc., 1962), 44.

¹⁰ John Piper, *Let the Nations Be Glad: the Supremacy of God in Missions* (Grand Rapids, MI: Baker, 1993), 69.

¹¹ Lewis A. Drummond, *The Awakening that Must Come* (Nashville, TN: Broadman Press, 1978), 120.

make However, based on 2 Chronicles 7:14, God wasn't done yet with His conditional checklist for revival. Humility is essential. Prayer is required. But another condition that the Lord spoke to Solomon was He desired for the people to seek His face.

Seek His Face

Seek His face is quite an unusual term. It can be confusing. It can be misleading. And more importantly, many have not taken the time to intentionally grasp what this condition of revival really means. But the concept of seeking His face was a constant during revivals in the Old Testament and in the lives of the people in the New Testament. For example, during King Asa's reign, the Spirit of God came upon the prophet Azariah. This man of God went forth and said, "Listen to me, Asa, and all Judah and Benjamin: the Lord is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you" (2 Chronicles 15:2, NASB). In other words, God is implying that if you intentionally seek Him... "if" (there is that word again), God will let you find Him. He will be with you, but "if" you intentionally turn your back against Him, God will do the same. It makes me uncomfortable writing about it, but it is conditional.

So what does seek His face really look like for our own lives? The Hebrew word for seek is "baqash" which implies "to search out by any method."¹² It can also mean to "strive after."¹³ Both imply one thing, as believers we must be intentional with pursuing the presence of the Lord. To help me better understand this absolute truth, and not to

¹² James A. Strong, "Seek - 1245," *The New Strong's Exhaustive Concordance of the Bible*, (Nashville, TN: Thomas Nelson Publishers, 1996), 22.

¹³ Strong, *The New Strong's Exhaustive Concordance of the Bible*, 22.

make light of our relationship with the Lord, I think of a game with my children. When we play hide and seek, it does no good to have someone hide and not have them seek. It is a two-way street where we all must be involved. Hence, the same truth can be applied when looking at seeking His face - we must pursue God with all of our all heart, our soul, our strength, and our mind to be in His presence.

One important point to make, please don't confuse seeking His face with being busy for the Lord. Seeking God does take intentional effort, but it doesn't imply programs and plans; rather it means resting in His presence. In the Gospel of Matthew, we have a story of two women who both love Jesus. Yet, they attempt to seek His face in two completely different ways. Martha was busy serving Jesus. Mary was busy resting at Jesus' feet. Ms. Martha worked with pots and pans. Ms. Mary soaked up the presence of the Lord. Martha focused on the temporal hunger and thirst. Mary ate and drank of the eternal. And Jesus was quite clear about the actions of both. Jesus said, "but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her" (Luke 10:42, NASB). In the words of when we seek His face, we to "listen more and labor less."¹⁴

To seek His face, to be in His presence requires intentionally spending time with Jesus. Warren Wiersbe said, "Few things are as damaging to the Christian life as trying to work for Christ without taking time to commune with Christ."¹⁵ James wrote it well, when he said, "Draw near to God, and He will draw near to you" (James 4:8, NASB). Because when we do, not out of obligation or duty, but simply because we desire to be in

¹⁴ Thomas L. Constable, "Dr. Constable's Notes on Luke" (Classroom notes, Dallas Theological Seminary, 2010), 133.

¹⁵ Warren Wiersbe, *The Bible Exposition Commentary* (Wheaton: Scripture Press, Victory Books, 1989), 1:213.

His presence. When this is taking place, Johann Sebastian Bach, the great music composer wrote, “The fire of life is impassioned.”¹⁶ And when this fire of the Holy Spirit is back in the body of Christ, it can only lead to the spread of revival across this nation.

Repentance

As we continue to unfold the conditions of revival found in 2 Chronicles 7:14, God has asked us also to turn from our wicked ways. One might ask, “How do you define wicked ways?” If one must ask, and pardon the frankness, they more-likely are numb to the situation at hand. You desperately need to be revived. The psalmist reminds us, “If I regard wickedness in my heart, the Lord will not hear” (Psalm 66:18, NASB). Want to know why revival has taken so long to take place here in America once again? Because we are hesitant to repent of our sins before the Lord. We are slow to give up the things of this world that we love to cling. The wide path has become wider and wider in our nation. But this trend can stop. It must stop of us walking in our wicked ways...giving into the ways of the enemy. We must run from our fleshly desires. The time is now to begin looking to the Lord. It’s a choice that each one of us can make.

In Richard Owen Roberts’ book *Salvation in Full Color*, a sermon titled “The Nature and Necessity of True Repentance” by Samuel Davis paints a descriptive picture of repentance with five essential points:¹⁷

¹⁶ Johann Sebastian Bach, “Jesu Joy of Man’s Desiring Lyrics,” Johann Sebastian Bach Lyrics, <http://www.lyricstime.com/johann-sebastian-bach-jesu-joy-of-man-s-desiring-lyrics.html> (accessed November 15, 2010).

¹⁷ Richard Owen Roberts, “The Nature and Necessity of True Repentance,” *Salvation in Full Color* (Wheaton: International Awakening Press, 1994), 203-210.

1. Evangelical repentance extends to the heart as well as to the practice.
2. In evangelical repentance there is a deep sense of the intrinsic evil of sin and a hearty sorrow for it as done against God.
3. True repentance extends to all known sin without exception.
4. True repentance always includes reformation.
5. Evangelical repentance implies a believing application to God for pardon only through Jesus Christ.

These are five great points when it comes to understanding repentance. But one aspect that screams aloud to me in particular is number four – *true repentance always includes reformation*. What Davis says quite clearly is that we are to address our sins, confess them, and then don't look back. We are to keep pressing on with the truth and not return to our ol' way of lifestyle. Keep on running! Unfortunately, this is where the Israelites of the Old Testament fell short. They would sin, get themselves into trouble, but not run too far from their sin. Eventually they would fall back into it all over again. Yet, as the apostle Paul would say, “May it never be!” (1 Corinthians 6:15, NASB). The body of Christ needs to move away from our sins. If we don't, than our heart's desire for revival will be short-lived. Proverbs 28:13 (NASB) says, “He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion.”

King David chose to move forward. He made some mistakes but he wanted to be revived. He pleaded with the Lord, “Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit. Then I will teach transgressors Your ways, and sinners will be converted to You” (Psalm 51:10-13, NASB).

Divine Response

When I study 2 Chronicles 7:14, I am greatly encouraged because “if” we begin living out these conditions …humility, prayer, seeking God’s face, turning from our wicked ways – God promises that He will respond. Revival can still take place in our lifetime. 2 Chronicles 7:14 says, “...if My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.”

So no one overlooks this vital point, let me reiterate. When we do these things, then God will hear from heaven. With 2 Chronicles 7:14 as our understanding, God has said that He will forgive His people from their sin and will bring physical healing to their land if we do these things. So let us not forget this and embrace what we have been given through humility, through prayer, through seeking His face and turning from our wicked ways. Our nation desperately needs the body of Christ to wake up to the Truth. Because when we do so, we will awaken others to the life-changing message of Jesus Christ; and Lord willing revival will spread across this nation one person at a time.

Expressions of Revival

As the conditions of revival begin to take root in the body of Christ, two major expressions or out workings take place during a time of revival: evangelism and discipleship.

¹ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 2007), 58.
² Judith Pennington, *Sharing the Truth in Love* (Grand Rapids: MI: Discovery House, 2001), 42-43.

When the right approach is taken to pursuing revival with a balance of humility, prayer, seeking His face, and repentance, believers will naturally desire to minister in the area of evangelism. Why? Because when our own relationship with Jesus is revived, believers' love for the Lord will naturally overflow, and we will want to tell others about Jesus. The name of Jesus will want to be made known to those that don't know Him. It will become the focal point of every revived person. It is inevitable because our eyes are back on the Lord, and not of ourselves. Jesus Christ emphasized this message to His disciples as well. He said, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned" (Mark 16:15-16, NASB). What a commission! We have been mandated to proclaim the good news of Jesus Christ. Robert E. Coleman stated, "It (evangelism) is the heartbeat of all that we are called to be and do."¹⁸

However, as Ajith Fernando wrote in *Sharing the Truth in Love*, we must be leery of attempting to pressure or force our message and/or desires of the truth onto others. 3 specific ways to avoid are: 1) cultural imperialism (when one group thrusts its culture upon another and causes that group to reject many good things in its own culture); 2) imposition (takes place when authority and power are used to force people to follow the Christian religion); and 3) manipulation (use of things alien to the heart of the gospel in an effort to induce individuals to accept Christianity).¹⁹

¹⁸ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 2007), 88.

¹⁹ Ajith Fernando, *Sharing the Truth in Love* (Grand Rapids, MI: Discovery House, 2001), 42-43.

people. Thankfully, we are not alone in this journey of sharing Jesus to others. We have been given the authority of Jesus Christ and the power of the Holy Spirit to help us reach out to others in this process. Jesus said, “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you” (John 16:7, NASB). Because of the presence of the Holy Spirit, the pressure is off for us to produce “Gospel-Results.” Even though we do have a responsibility to tell others, we don’t have to carry the weight of someone’s eternal status. Rather, the Holy Spirit will be the One who convicts the world of sin, righteousness, and judgment. If a person is to place their trust Christ in a conversation, the right words will come. How do we know? Because Jesus said, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come” (John 16:13, NASB).

as they Christianity Today did a survey in 1991 that broke down how individuals share the Gospel to others.²⁰ In the *first category*, people actually communicated of the plan of salvation and call for a decision to be made. In the *second category*, the individuals communicated about sharing Christ, His claims, and His relevance, but there was no mention of outcome or results. In the *third category*, people believed they were sharing the Gospel of Christ when they were “relationship building.” To some extent there is truth to all three categories. Billy Graham summarized this type of evangelism as a process and an event. He said, “Evangelism is proclaiming Jesus Christ by presence, by word, and by trusting the Holy Spirit to use the Scriptures to persuade

²⁰ Doug Cecil, “Evangelism” (Class lecture, Dallas Theological Seminary, Dallas, TX, April 2003).

people to become His disciples and responsible members of His church.”²¹ Some are to plant the seeds, others are to water the seeds, and yet some are to harvest the plants. With these three as options, allow me to propose that in a revived person’s life, we must be bold to view life as if it is the last day. We are running out of time, and I believe we are in the end times. John 4:35 (NASB) says, “Do you not say, ‘there are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.” The time is now for us pursue evangelism and proclaim the good news of Jesus Christ in a manner where an individual can clearly understand the Scriptures provided (e.g. – Romans 3:23, Romans 6:23, Romans 5:8, and Ephesians 2:8-9) and be given an opportunity to place his/her trust in Jesus.

So please make note ~ if we are actively pursuing Him, the darkness will observe the light. Take the disciples Peter and John for example. Acts 4:13 (NASB) says, “Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus.” Or as Robert E. Coleman wrote in *Master Plan of Discipleship*, “The print of His character was upon them.”²² Therefore, in His timing, this reflection of Jesus will naturally open a door for us to share the Gospel Message in truth and love.

Discipleship

In a season of revival, it is essential that we mustn’t pursue evangelism for the sake of reporting numbers to others. This is neither effective nor glorifying to the Lord.

²¹ Cecil, “Evangelism.”

²² Robert E. Coleman, *The Master Plan of Discipleship* (Grand Rapids: Revell, 1998), 117.

Coleman said, "But the mandate of Christ is not to make converts, but to 'make disciples' – followers of Jesus – persons who will develop into the likeness of the Master (Matt 28:19-20)."²³ At least four times in the Scripture, Jesus instructed His disciples to go out and do as He did. They are: Matthew 28:18-20, John 20:15-17, John 20:21, and Acts 1:8. With these Scriptures as a sense of direction, once a person comes to know the Lord, discipleship must begin immediately. If discipleship doesn't happen, there is a high probability that those who might have placed their trust in Christ will fall to the wayside.

Most don't equate revival and discipleship together. Many would say revival and evangelism go hand in hand, but to place revival and discipleship together seems polar opposite. Why? Because rarely, do we think of revival as long-lasting, and rarely do we think of discipleship as short-term. But this is why revival and discipleship needs to be intertwined with evangelism. If we desire to see revival last longer than a brief stint, than evangelism must serve as the hinge to discipleship. Discipleship is the key to a life-transforming community and becomes an expression of revival.

Discipleship is actively walking alongside a person and investing into their everyday life, so they can begin to take ownership of their relationship with Jesus Christ and grow in the Lord. We can't expect to make a difference in a person's life from afar. No, if we want to see spiritual progress in a person, we must be willing to walk alongside those who are new to the faith. They need to learn by example. Look at the life of Christ. For three years, He ministered to His followers. After His resurrection, He ministered to His disciples for forty days. Christ knew He needed to provide an example to His disciples. Paul illustrated this method of discipleship when he wrote, "To these He also

²³ Robert E. Coleman, *Nothing To Do But To Save Souls* (Nappanee, IN: Revell, 1990), 79.

presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God" (Acts 1:3, NASB).

According to Tony Evans, local pastor in Dallas, discipleship should be considered a spiritual internship, where one person learns from another. Evans further explained this mindset of a discipleship through four characteristics found within the writings of the Apostle Paul.²⁴ To the Corinthian church, Paul explained that the first discipleship characteristic is recognizing that it is a process. Discipleship takes time, and we need to be patient with one another. Paul wrote, "And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly" (1 Corinthians 3:1-3, NASB). Evans said the second characteristic of discipleship "occurs within an environment of loving accountability." We can't expect someone to grow by themselves; on the contrary, we must be willing to lovingly hold one another accountable. Let's keep one another in check and invest into one another's lives. Paul explained this to his friend and disciple Timothy, when he wrote, "I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth" (1 Timothy 3:14-15, NASB).

Another characteristic that Evans refers to is that "discipleship is progressive movement toward maturity." There must be growth in the discipleship process. Paul

²⁴ Tony Evans, "The Meaning of Discipleship," The Urban Alternative, http://www.tonyevans.org/site/c.feIKLOOpGIF/b.2065707/k.94D2/The_Meaning_of_Discipleship.htm (accessed 07/15/09).

wrote, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (2 Corinthians 3:18, NASB).

The final characteristic Evans identifies is that “the process of discipleship repeats itself.” It is like the local church billboard that I would see on my way to school in Charlotte that said, “Disciples making disciples, who are making disciples, who are making disciples, etc...” Discipleship has not taken full effect until it starts all over again with someone else. The Apostle Paul wrote in his second letter to Timothy, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Timothy 2:2, NASB).

Discipleship needs to become the watermark of a true revival. Therefore, no longer must we as the body of Christ maintain a lukewarm spiritual state towards evangelism and discipleship. If it were up to Satan, we would remain in this lukewarm state until kingdom come, and God is no longer glorified. We are riding the fence of spirituality, which has its consequences. According to the Gospel of Luke, we are to be “lamps on a stand” (Luke 8:16, NASB). We are not to hide it or, worse yet, preserve it. As the church in America, we tend to conserve our spiritual energy; and as Bill Bright confirmed, we have become an impotent body of Christ in America. We have surrounded ourselves with the temptations of easy living; where the consequences are already in full effect. Unfortunately, we are not aware of this problem. So we must shed light on the situation. Christ must be evident in our lives. Therefore, until a life-transformation personally and corporately occurs through revival, evangelism, and

Palau Theological Seminary as quoted by Larry Kreider & Lloyd McClung, *Starting a Church* (Wheaton, IL: Regal Books, 2007), 30.

discipleship, the consequence of being lukewarm will continue within the Church of America.

Discipleship mentality doesn't get implemented when coming into a city, the purpose

of revival will simply be that – a植根于神的

Roger Groenway, a Christian Reformed Church missionary continued this thought by saying, “In revitalized churches, the ultimate goal is not to plant a new church, but to strengthen the existing church.”

Interesting enough, as I venture to various cities across this nation, whether it be Dallas, TX; Santa Fe, NM; Sedona, AZ; or Flint, MI, people are intrigued by what will be the end results of pursuing revival? Many will ask, “What is the ultimate goal for the city in which I enter?” And funny enough, without a shadow of doubt others will always ask, “Do I intend to plant a church?” My response is always no. I want to encourage the existing body of believers and strengthen their own flock. But I must admit, Larry Kreider and Floyd McClung’s book *Starting a House Church* has made me think about our approach and communication to the local body of Christ. In their book, Kreider and McClung wrote about a study produced by Fuller Theological Seminary which found, “If a church is 10 or more years old, it takes 85 people to lead 1 person to Christ. If the church is between 4 and 7 years old, it takes 7 people to lead 1 person to Christ. If a church is less than 3 years old, it takes only 3 people to lead 1 person to Christ.”²⁵

According to these statistics, with a church planting mentality, the Gospel grows more quickly and effectively. However, regardless of how people are getting plugged into a church community, whether it be in a church plant or an existing church, discipleship must be a staple. Isn’t this what we have been commanded to do by Jesus? Matthew 28:19-20 says, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe

²⁵ Fuller Theological Seminary as quoted by Larry Kreider & Floyd McClung, *Starting a House Church* (Ventura, CA: Regal Books, 2007), 30.

all that I commanded you; and lo, I am with you always, even to the end of the age.” If this discipleship mentality doesn’t get implemented when coming into a city, the pursuit of revival will simply be that – a pursuit only.

Roger Greenway, a Christian Reformed Church missionary continued this thought by saying, “If revitalized churches whose leaders have been trained in church growth-orientated schools can be turned loose in the burgeoning cities, then a multiplication of churches will occur such as the world has not seen since the first century.”²⁶ Discipleship must be implemented on the front end of our time in the city, during our time with them, and after we have left. If we don’t have this mentality of emphasizing discipleship at the beginning, “life-transformation” will not last. *His name in this process*

Revivals have been known and labeled as man-created, but this mindset needs to change. And unfortunately, this is something Charles Finney knows all to well.

According to Michael Horton who wrote a section in *The Church in Emerging Culture: Five Perspectives*, the people will simply get burned-out if you approach revivals like Finney did. Finney himself would freely admit that they he favored using “excitements sufficient to induce conversion” over a sound “system of sound doctrine.”²⁷ And as a result, the “conversion” was a flash-in-the-plan that brought upon discouragement and frustration, to leaders like Finney.

But like the days of Jonathan Edwards, we need to let God do the work. It’s as R.C Sproul says, “The role of the Church is not to produce revival, but to prepare for it.”²⁸ And we do this preparation by living according to the principles of 2 Chronicles

²⁶ Roger Greenway, *An Urban Strategy for Latin America* (Grand Rapids, MI: Baker, 1973), 236.

²⁷ Leonard Sweet, ed., “Better Homes & Gardens,” *The Church in Emerging Culture* (Grand Rapids: Zondervan, 2003), 121.

²⁸ Parrish and Sproul, *The Spirit of Revival*, 153.

7:14, "...if My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land."

Even with biblical examples and the theological theories I've studied, there are many who still do not believe that God will ever bring a spiritual revival. According to Isaiah 55:10-11 (NASB), God will accomplish what He desires in His own time. The text says, "For as the rain and the snow come down from heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so will My word be which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it." Therefore, God is the One who brings the results, and we must look to praise His name in this process.

Even if you stand or worry of their time, but my prayer is for those individuals and more, more out there, that they will learn from Abraham's wife, and be careful about laughing at the Lord. Remember, when Sarah laughed at the Lord? After God had instructed her, despite her age, that that she would be having a son, "Sarah laughed to herself" (Genesis 18:11, NASB). God's response was quite simple, "Is anything too difficult for the Lord?" (Genesis 18:14, NASB).

I think it is fair to say God wants revival to come to the Church in America. This word, "revival" implies His people are turning back to Him and others are coming to know His Son Jesus Christ. So we must be careful about laughing too hard at this possibility because just as "the Lord took note of Sarah, as He had said, and the Lord did for Sarah as He had promised" (Genesis 21:1, NASB), revival can come once again to this nation.

The question must be asked, Why are there so many within the body of Christ resistant today to the leading of the Holy Spirit to bring about revival and advance the

CHAPTER 3

A REVIEW ON REVIVAL

Even with biblical examples and the theological framework spelled out, there are many skeptics out there who today think revival will never happen. Personally, I have had numerous folks laugh at me about investing time and energy towards revival. I will never forget the line of one local pastor from Sedona, Arizona who said, "We haven't seen a move of God here in the last 20 years, what makes you think it can happen again?" In another scenario, I had an associate pastor of a local Dallas church scoff at the fact that their congregation would even put forth the effort to pursue revival because he didn't think it was valid or worthy of their time. But my prayer is for these individuals and many more out there, that they will learn from Abraham's wife, and be careful about laughing at the Lord. Remember, when Sarah laughed at the Lord? After God had instructed her, despite her age, that that she would be having a son, "Sarah laughed to herself" (Genesis 18:11, NASB). God's response was quite simple, "Is anything too difficult for the Lord?" (Genesis 18:14, NASB).

I think it is fair to say God wants revival to come to the Church in America. This word "revival" implies His people are turning back to Him and others are coming to know His Son Jesus Christ. So we must be careful about laughing too hard at this possibility because just as "the Lord took note of Sarah, as He had said, and the Lord did for Sarah as He had promised" (Genesis 21:1, NASB), revival can come once again to this nation.

The question must be asked. Why are there so many within the body of Christ hesitant today to the leading of the Holy Spirit to bring about revival and advance the

kingdom of God in our nation today? Because after reviewing classical and contemporary literature concerning this topic, it has become evident there are two general “problems” that intertwine with one another about revival: 1) the longevity of a revival; and 2) and how an individual communicates the necessity for personal and corporate revival. These issues and negative mindset towards revival create an uphill climb for those who long to see the Spirit of the Living God poured out upon America. However as we will see unfold in this chapter, when willing individuals, rooted in the Word of God and led by the Spirit, communicate the life-transforming message of Jesus Christ, many will turn to the Lord, and revival will take place. So let us live according to the words of the Apostle Peter at the portico of Solomon, “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord” (Acts 3:19, NASB).

The Legitimacy of Revival

Generally speaking, the Church in America has gone through its times of refreshing and its times of complacency. Based on many personal encounters, whether it was as an associate pastor with a local congregation in Dallas, to interacting with a minimum of 150 churches in the Dallas/Fort Worth area, to dealing with a minimum of 50 churches in the Santa Fe, New Mexico area, to engaging with a minimum of 25 churches across the Verde Valley of Arizona, from my observation the average church is resting on an interesting spiritual road-bump. We are so close to revival.

There is a spirit of desiring more of the Lord within a few of the hearts at each congregation; yet, they can't quite get over the spiritual “hump” of hesitancy. And in the

words of author Thom S. Rainer, these churches want to make a leap for the Lord.

Rainer described the opportunity to overcome this unique spiritual hump known with an analogy called the Chrysalis Factor. In his book *Breakout Churches*, Rainer conveyed what the Chrysalis Factor was when he wrote, “The chrysalis is the pupa of a butterfly encased in a cocoon. It is the former caterpillar and the future butterfly. It is the stage, when that worm-like, slow-moving larva called a caterpillar becomes a beautiful, free-flying butterfly.¹

What an image for our church in America! Each local church has the chance for its individuals to break-free from its normal complacent ‘Christian mold’ life in order to know and experience a life-transforming revival. Yet author Christian Schwartz would be cautious not of the Chrysalis Factor, but of having this “revival” mentality. Schwartz believes that churches are placing “an expectation of revival – as a sort of alternative to natural church development.”² He struggles with this goal of an anticipated revival because revivals are generally labeled as spiritual quick-fixes.

And unfortunately, because individuals tend to focus solely on the emotional component in order to bring about revival, Schwartz would be accurate. These charismatic leaders have even been labeled by Hank Hanegraaff as counterfeit leaders. Hanegraaf states, individuals such as Rodney Howard-Browne, Benny Hinn, and Kenneth Copeland, tends to be emotionally driven, where they “have peppered their preaching and practice with fabrications, fantasies, and frauds, seemingly unaware of

¹ Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2004), 23-24.

² Christian A. Schwartz. *Paradigm Shift in the Church: How Natural Church Development Can Transform Theological Thinking* (Carol Stream, IL: ChurchSmart Resources, 1999), 259.

their profound consequences.”³ Hanegraaff even goes so far, by labeling these emotional times of revival with an acronym FLESH. The acronym, FLESH, “will serve to distinguish the genuine work of the Spirit from the counterfeit work of the FLESH (Gal.5:19-26).”⁴ Flesh stands for:

- Fabrications, Fantasies, and Frauds
- Lying Signs and Wonders
- Endtime Restorationism
- Slain in the Spirit
- Hypnotism⁵

To be clear, God can use whoever He wants and how He wants to use them; but I also believe God will never contradict Himself. This is important to understand the tone of revival. Revival should always point people to the Almighty God. Revival shouldn’t point people for an emotional fix. For this reason, people become skeptical...and rightfully so. Therefore we must test the spirits. 1 John 4:1 (NASB) says, “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.”

My desire in writing about these individuals/situations is to bring awareness of the false doctrine and lies that are being taught in our country today. I have never met any of these folks personally. So their perspective on ministry could have changed, but I do believe it is essential to report any unbiblical experiences which are being justified and accepted in many “revival” ministries today. For example, a woman was at a Rodney Howard-Browne gathering in 1993, when she was about to collapse into an altered state of consciousness. According to Hanegraaf, the woman became nervous and cried out to

³ Hank Hanegraaf, *Counterfeit Revival* (Dallas: Word Publishing, 1997), 14.

⁴ Hanegraaf, *Counterfeit Revival*, 13.

⁵ Hanegraaf, *Counterfeit Revival*, 13.

God in prayer. Immediately, as stated in the audio tape, Howard-Browne instructed her to stop praying. "Would you listen to me?" The "so-called leader" shouted, "If your praying had helped, it would've helped you; now get laughing."⁶ Unfortunately, it gets worse. Howard-Browne actually commanded individuals not to pray: "Now people in the lines, wait for me to come and lay hands on you, and don't pray, please don't pray." He continues by saying that those who are praying are "stubborn people." Howard-Browne wraps up his unbiblical approach towards prayer by saying, "People come trying to be all serious and praying. No! This is not the time to pray. This is not a prayer meeting: get in the joy; you can pray on the way home."⁷

To be quite clear, nowhere in Scripture does it say, "Do not pray." In fact, all throughout Scripture, it says we are to pray and don't stop praying. The Apostle Paul said, "With all prayer and petition pray at all times in the Spirit..." (Ephesians 6:18, NASB). And in another occasion, Paul wrote to the Thessalonians, "Rejoice always; pray without ceasing; in everything give thanks; for this is God's will for you in Christ Jesus" (1 Thessalonians 5:16-18 NASB). These verses are important to grasp because they completely contradict what Howard-Browne taught in that situation. He stated that there only a time for rejoicing or there is only a time for praying, but they are not meant to be together. This is wrong theology. We should rejoice in what God is doing. And we should pray. We also should be giving thanks. But the key is, they need to be happening all the time. Revival won't happen if people aren't praying. If we don't have prayer, all we have is ourselves...which points solely to our flesh.

⁶ Rodney Howard-Browne, Carpenter's Home Church, Lakeland, Florida, 9 March 1993, audiotape.

⁷ Howard-Browne, Carpenter's Home Church, audiotape.

Another scenario that provides doubt and skepticism regarding the topic of revival is the emphasis of having an emotional experience at revival meetings. Now, I have actually been in places where people have claimed to have these experiences such as being slain in the spirit, having uncontrollable holy laughter and even holy roaring. Now I am not questioning the individuals, but I can't explain the meaning behind these experiences and I can't find the biblical legitimacy. But one thing is for sure, from talking with individuals, these experiences bring about a momentary spiritual high. Their "high" comes and it goes. And that is what happens too many times at so-called revival gatherings.

These experiences come about partly because individuals succumb to the predictable power of peer pressure. For example, on a Benny Hinn television program, Hinn was "slaying people in the spirit" by declaring to the people in line, "In the mighty name of Jesus." Who wouldn't respond when you hear the name of Jesus? Well, one man in particular heard Hinn declare this and he immediately fell backwards, where there was a designated catcher. This catcher was to "catch" any person that fell because of being slain in the spirit. Unfortunately, all too often people fall out of pressure. Hanegraaf referred to this specific man and scenario when he wrote, "Later he confessed that his experience had nothing to do with the power of God. Peer pressure had caused him to fake his fall. Ironically, when he asked a cameraman to edit out the faked fall, the cameraman merely chuckled and told him it was common for people to fake it."⁸

Over and over, whether on television or in person, individuals are appearing to be taking advantage of others through the power of pressure and manipulation. Revival is

⁸ Hanegraaf, *Counterfeit Revival*, 230.

not meant to be man-made or orchestrated. If it stirred because of our flesh, the emotional experiences will fall short. The focus must be shifted to a life-changing message of Jesus Christ. He is the reason we will be transformed. He is the reason we will be transformed. And Jesus must be the reason for our pursuit of revival; but it will not happen in our nation today when we manipulate the system for our own glory.

It is true that when Jesus was going throughout all of Galilee, He was “teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people” (Matthew 4:23, NASB). In this passage, you have three major components of how Jesus did ministry: 1) teaching the Word of God; 2) proclaiming the Good News; and 3) healing the sick. In the conservative, evangelical world, many are comfortable with the teaching and teaching aspects of Jesus’ ministry. But when it comes to carrying out the ministry of healing into our daily lives, individuals might hesitate. Yet, Jesus was quite clear to His disciples that even as they go out declaring the Gospel, they are to, “Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give” (Matthew 10:7-8, NASB). Healing is a valid ingredient when pursuing revival.

The problem is, in America many have used and abused others in order to perform so-called healings. For example, Charles and Francis Hunter (known as the Happy Hunters) were experiencing a time of holy laughter when a woman, who was laughing as well approached the Hunters. In the Hunter’s book, *Holy Laughter*, the woman allegedly grew a new breast while laughing. She said, “I had a mastectomy last year and had my left breast removed, and while we were all laughing, God grew a new

breast back on.”⁹ Now, God can do anything He wants for His glory. And if this was how He chose to restore this woman back to full health, than praise the Lord. But the problem is, like many revival gatherings, these stories become just that, stories. They are never validated or confirmed, unless individuals prod and test to see if they are accurate. Thankfully, on May 8, 1995 Hanegraaf and his ministry contacted the Hunter Ministries to verify this healing. The result was disturbing, but not surprising. The Hunters now admit that they do not have any evidence or support to back-up this story.¹⁰

It is these unbiblical, man-made scenarios that bring a bad taste to people’s thoughts and minds when they think of revivals. Many in our nation now associate a move of God being manipulated by some wealthy, pastor/evangelist conning them for their money...and it is all done in the name of Jesus. It’s sad. And unfortunately, our media is taking notice of this wave of emotions being cast throughout some of the churches in America. The *New York Times* stated that this trend markets an “experiential” Christianity that “promises an emotional encounter with God” manifested by “shaking, screaming, fainting and falling into trances.”¹¹

Former host of ABC news, Peter Jennings was doing a prime-time special on television when he asked his audience to decide whether churches desiring “to attract sellout crowds are in danger of selling out the gospel.”¹² Jennings continued his thoughts

⁹ Charles and Frances Hunter, *Holy Laughter* (Kingwood, TX: Hunter Books, 1994).

¹⁰ Hanegraaf, *Counterfeit Revival*, 36.

¹¹ Walter Goodman, “About Churches, Souls, and Show-Biz Methods,” *New York Times*, March 1995, B4.

¹² Peter Jennings, *Peter Jennings Reporting: In the Name of God* (New York: ABC News Production, 1995), videotape.

when he asked what he had reported on (concerning these televangelists, pastors, etc...) may be “compromising the essence of Christianity.”¹³

Because this trend has continued here in America with misleading “revivals”, in his book *Paradigm Shift in the Church*, Schwartz states that revivals emphasize that “we need not work biotically, but can work technocratically or chaotically instead.”¹⁴ However, Schwartz must be careful in labeling all revivals of this approach. I do agree that the goal of a true revival is that one that continues on through the natural means of church development, but this should not be the only acceptable way. Schwartz states that revival is really a synonym for effective church development. I wouldn’t go this far, but I do agree when he said, “The central concern of natural church development is to do as much as possible to enable God’s Spirit to work unhindered in our churches, so that he can grow the church.”¹⁵ Revival is 100% God and 100% man. These statements align perfectly with G. Campbell Morgan’s quote when he said, “We cannot organize revival, but we can set our sails to catch the wind from heaven when God chooses to blow upon His people once again.”¹⁶

How does one set his/her sails for revival? Author Stephen A. Macchia states there are prerequisites for renewal. In his book *Becoming a Healthy Church*, Macchia reveals the complementary actions in conjunction with natural church development. Please note that these prerequisites of revival do not contradict the natural church development process; rather it looks to build upon it. This is essential to understand about revival. *Revival looks to enhance what we already know to be true.* Therefore,

¹³ Jennings, *Peter Jennings Reporting: In the Name of God*, videotape.

¹⁴ Schwartz, *Paradigm Shift in the Church*, 259.

¹⁵ Schwartz, *Paradigm Shift in the Church*, 160.

¹⁶ Kyle Lance Martin, *Reviving the Church: Everyday Theology from a Maintenance Man’s Perspective* (Mustang, OK: Tate Publishing, 2007), 183.

Macchia wrote: 1) we need to pray more than we have every prayed in our lives; 2) we need to repent and come clean of past and present sin; 3) engage in meaningful worship services; 4) renew old structures that hinder our effectiveness; 5) servant-leaders need to build/empower strong ministry teams; 6) unite the various ministries; 7) persevere throughout the seasons of ministry; 8) be patient and loving towards one another; and 9) efforts of evangelism are needed to meet the spiritual hunger for the people.¹⁷ Macchia is agreeing with Schwartz about how revival can tie into church development, but it appears as if it is a matter of semantics. Because Schwartz's own definition of natural church development means "releasing the divine growth forces by which God himself grows his church."¹⁸

Leadership within Revival

When we pursue both revival and focus on natural church development, we are on the brink, or the spiritual hump, of a vibrant ministry for the Lord. But as most church development books indicate, it will take time, energy, and effort, starting with the leadership. Unfortunately, many pastors in leadership are tired and weary. They don't want another thing on their plate. But this must not serve as our deterrent. On the contrary, revival refreshes those in leadership position. Therefore, tapping into the leadership of any location is a key component to seeing revival breakthrough. In the book *Becoming a Healthy Church*, Macchia references the book *Leadership: Magic, Myth or Method* when talking about leadership. The definition of leadership is as follows:

¹⁷ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker, 2003), 219-221.

¹⁸ Schwartz, *Paradigm Shift in the Church*, 15.

- A person
- involved in a process
- of influencing and developing a group of people
- in order to accomplish a purpose
- by means of supernatural power.¹⁹

Let me slow down for a bit and write this quote again. Leadership is “a person involved in a process of influencing and developing a group of people in order to accomplish a purpose by means of supernatural power.”²⁰ Just as this definition indicates, leaders must be intentional about calling others to grow spiritually and further the kingdom of God. Yet, nothing will last for the kingdom of God unless God places His stamp of approval upon the spiritual movement. Therefore it is essential to understand that true revival will only lead to the ultimate purpose, which is for believers to be making disciples. Matthew 28:19-20 is quite clear. We are to go and make disciples. This is what changes lives.

Unfortunately, because of the politically correct card that is played so often in America, leaders don’t often voice the message of revival as often as they should. They are concerned at what others will think. They are thinking about how this will affect the offering plate that is being passed down. But this must not be our motivation any longer. Our nation needs believers to speak forth the truth of God; even when others question you and the motivation for doing so. Because as I discovered in Santa Fe, New Mexico and Sedona, Arizona, the messages of revival can be perceived by many as being drastic, straightforward and offensive.

Take for example what Amos shared to the tribes of Israel. Amos 3:1-2 (NASB) says, “Hear this word which the Lord has spoken against you, sons of Israel, against the

¹⁹ Macchia, *Becoming a Healthy Church*, 120-121.

²⁰ Macchia, *Becoming a Healthy Church*, 120-121.

entire family which He brought up from the land of Egypt: ‘You only have I chose among all the families of the earth; therefore I will punish you for all your iniquities.’ During the Old Testament, God was quite clear. He was going to punish the Israelites for their iniquities, and it took a prophet to communicate the Word of the Lord. The same goes for the New Testament era. There is only one way to God and as believers we must not shy from this truth. John 14:6 (NASB) says, “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’” Yet many of us have either strayed from this narrow path or have completely ignored the Person of Jesus Christ because we are emphasizing the wrong things – such as emotional experiences, unity among other religions, etc... And as the Apostle Paul said, “May it never be!” Therefore, based on literature and other viewpoints, it is time the body of Christ in America has individuals who are willing to speak out and exemplify characteristics of the great prophets and revivalists from the past.²¹

After reading the book *Modern Christian Revivals*, edited by Edith L. Blumhofer and Randall Balmer, I began to realize that the late revivalists were the ones who stepped out on faith. They thought outside the box, not just on a local level, but on a national level. They were bold and courageous. Jonathan Edwards didn’t hold back when sharing the Gospel. George Whitefield wasn’t hesitant to stir-up some spiritual trouble. Charles G. Finney was a straight shooter with the truth. Dwight L. Moody had an anointed ability to preach like no one else. The vocal Billy Sunday was even considered by David Edwin Harrell, Jr., professor of history at Auburn University, as the “captain of God’s team.”²²

²¹ Macchia, *Becoming a Healthy Church*, 120-121.

²² David Edwin Harrell, Jr. as quoted by Edith Blumhofer & Randall Balmer, *Modern Christian Revivals*, “American Revivalism from Graham to Robertson,” (Chicago, IL: University of Illinois Press, 1993), 194.

Why? Because Sunday was relentless in his pursuit for the revival. But as I look today, where are these type of men ~ the spiritual “fire-plugs” for the Lord? I agree with Walter Kaiser, America needs spiritual leaders who are willing to serve and become “the instrument in God’s hands to stir up the sleeping consciences of God’s people.”²³ So the question must be asked, “Where are those spokesmen for the Lord?”

The author Harrell listed some highly respected men over the course of the last century that had a spiritual influence on our society: Oral Roberts, Jerry Falwell, Jimmy Swaggart, and Pat Robertson. But I think it would be fair to say that these individuals with all due respect were not able to impact their culture like the 19th Century predecessors were able to. Most of these outspoken individuals were labeled as fundamentalists who were willing to look for a political fight. They were known as right-wing advocates with a “bloody” cause. According to David Edwin Harrell, Jr, who is well-versed on religion and politics said, “Fundamentalists, including Falwell, loved Billy Sunday; they often quoted the old ballplayer’s favorite litany:

I’m against sin. I’ll kick it as long as I’ve got a foot, and I’ll fight it as long as I’ve got a fist. I’ll butt it as long as I’ve got a head. I’ll bit it as long as I’ve got a tooth, and when I’m old and fistless and footless and toothless, I’ll gum it till I go home to Glory and it goes home to perdition.²⁴

I don’t think there is anything wrong with this forward, fundamentalist approach, yet I believe there was a season for this type of approach - called the 1980’s. Unfortunately, this form of communication has carried over into the 2000’s, and it has created more division within the body of Christ rather than unity. Because a sense of

²³ Walter C. Kaiser, *Revive Us Again: Biblical Principles for Revival Today* (Ross-shire, Scotland: Christian Focus, 2001), 11.

²⁴ Harrell, Jr., *Modern Christian Revivals*, 197.

personal agendas has been conveyed in the communication, a measure of trust has been lost amidst the many messages.

On the other hand of the communication coin, according to the book *History of Fundamentalism*, was Billy Graham.²⁵ Graham was an evangelist who could be labeled as the most influential person of all time to share the Gospel of Jesus Christ. Graham's message was simple, yet profound. Everywhere Graham went, lives changed. However, at the time of his effective ministry, because he didn't take the path of the fundamentalists he still had his skeptics within the body of Christ. In fact, unlike the fundamentalists, when it came to confrontation Billy Graham was "unable to stand the sight of blood and the sound of abuse."²⁶

So here we had two extremes when it comes to communicating the Gospel – the evangelists and the fundamentalists. At the same time, we also have (as previously referred to) the emotional and experiential messages from the charismatics and Pentecostals. As the historian Harrell indicated:

To a remarkable extent, the television religion of the 1980's was southern fundamentalist and Pentecostal – no ritual or holy water, no liturgy or Latin, just fundamentalist preaching and promoting and Pentecostal picking and praying. It was camp meeting time. The faces, the accents, the sermons were all familiar. But they were not altogether familiar. The most talented of the prophets made their way to the court. Their aspirations became grander, their manners slicker, their messages a bit less ferocious. From Billy Graham to Pat Robertson we have witnessed the southernization of American revivalism and the Americanization of southern religion.²⁷

Now please don't hear me say that the spiritual leaders of the 1900s didn't convey Biblical principles or exemplify Christ-like characteristics in their communication.

²⁵ Harrell, Jr., *Modern Christian Revivals*, 197.

²⁶ Harrell, Jr., *Modern Christian Revivals*, 197.

²⁷ Harrell, Jr., *Modern Christian Revivals*, 206.

Because they most definitely did, as we can learn much from their past and their impact for the kingdom was immense. But in all due respect, the majority of these men have now either passed away or are aging, and their style of ministry is having a smaller and limited impact on society today. Therefore it is time for individuals to once again communicate a balanced, yet “without compromise” message of revival (as stated in chapter two) in a way to advance the kingdom of God in a desperate society needing Jesus Christ.

The Role of the Bible

The time is now to convey the need for a blend of fundamentalism, evangelicalism, and yes even a charismatic approach when pursuing revival. But the filter of our approach must be based 100% on the Word of God. Therefore, the Word of God once again must be integrated into the teachings within the Church of America. Just as Jonathan Edwards, Charles Finney, and Dwight L. Moody did in their era, the time is now for individuals to stand firm on the foundation of the Word and God and speak forth without hesitation.

If revival is to sweep across the towns, cities, suburbs, and metropolitans of this nation, the Word of God must penetrate the streets. As Kaiser emphasized in *Revive Us Again*, the Word of God must go where we go. In the Old Testament, the Levites did just this, while under the rule of King Jehoshaphat, the Word of God went everywhere they went.²⁸ As Solomon recorded in 2 Chronicles 17:9 (NASB), “They taught in Judah, having the book of the law of the Lord with them; and they went throughout all the cities of Judah and taught among the people.”

²⁸ Harrell, Jr., *Modern Christian Revivals*, 206.

One of my thoughts during the 40-day tent revival in Dallas of 2007 was: should I have someone preach the Word of God each and every night? I know this might be an unusual question because naturally a person would say, "Yes, you should have someone preaching each and every night." I would agree. But there were times that I thought, what if we spent the majority of our time in confession during the evening worship service, like the time at Wheaton College of 1995?²⁹ Or what if we had just a time of worship that went onto the wee hours? I had 38 different speakers preach the Word of God each and every night, and in my opinion their messages were very timely. But after reading through many of these books on revival, I can confidently answer my own concern; I would want the Word of God to be preached every night. It might not take on the typical look of a sermon, maybe a devotional. And maybe I wouldn't have 38 different preachers, but either way, the Word of God must be emphasized day in and day out. Wilbur Smith referred to the importance of preaching the Word of God amidst a

A revival which does not rest solidly upon the Word of God will ultimately either fade out, because there is no fountain of divine truth continually refreshing it, or it will run into dangerous and sensational emotionalism, which, after it has passed, will make those who have been the subjects of such an experience dry and indifferent to the things of God, at times more easily accessible than ever to the inroads of Satan himself. There is something about the Word of God that men recognize as divine: when it is preached men know that they are hearing the Word of God, and nothing less will ever arouse a nation sunk in selfishness, self-satisfaction, and godlessness.³⁰

to ministry. What is meant by this "balance"? According to Finney, rather than sending the gospel, which is not to preach based on their knowledge, they must also begin to

²⁹ Tim Beougher, *Accounts of a Campus Revival, "Student Awakenings in Historical Perspectives,"* (Eugene, OR: Wipf and Stock Publishers, 2002), 78.

³⁰ Wilbur Smith, as quoted by Walter C. Kaiser, *Revive Us Again: Biblical Principles for Revival Today* (Ross-shire, Scotland: Christian Focus, 2001), 12.

The Role of the Holy Spirit

Aside from our nation desperately needing individuals who are not only willing to speak their mind rooted in the Word of God, it is time the Holy Spirit is embraced by the leadership in the Church of America. The Holy Spirit must regain a priority in guiding and directing our preaching and teaching. Time and time again, as I read about characteristics concerning the great revivalists, I became personally convicted of the lack of reliance I have upon the Holy Spirit when speaking the truth. It is easy to rely on our intellectual knowledge, but according to Charles Finney in his lecture XXII, *Growth in Grace*, we mustn't forgo the importance of having a Holy Spirit anointed message/ministry.³¹ Revivals will never happen if the Word of God is not preached with a dependence upon the Holy Spirit. Our human efforts will fall void when behind the pulpit. Finney agreed. He described his fellow pastors in their stagnant manner:

Their ministers are intellectual, literary, philosophical, theological, in their teaching, but they are sadly deficient in unction. They have but little power with God or with man. They instruct the intellect to a certain extent, but they do not meet the wants of the heart. Converts starve under their preaching. They preach an intellectual, rather than a spiritual Gospel. They preach religion as a theory, a doctrine, a philosophy, and not as a real living experience...Shall I be accounted harsh if I say, "They be blind leaders of the blind."³²

Unfortunately, this description of the 19th Century pastors could still characterize the American pastors of today. Schools and institutes must be more intentional to teach the verse-by-verse method of the Bible, as well as help others have a balanced approach to ministry. What is meant by this "balance?" According to Finney, rather than sending the graduated students out to preach based on their knowledge, they must also begin to

³¹ Charles Finney, *Lectures on Revivals of Religion*, "Growth in Grace," (Oberlin, OH: E.J. Goodrich, 1868), 437.

³² Finney, *Lectures on Revivals of Religion*, 438.

understand the Holy Spirit's role in their own lives. In *The Master Plan of Evangelism*, Dr. Robert E. Coleman even went as far to say, "Until we have such people imbued with his Spirit and committed to his plan, none of our methods will work."³³ I couldn't agree more with Finney and Coleman; the students of the Scriptures need to allow the Holy Spirit to move in their lives and in their ministries.

After reading many insightful thoughts from revivalists who have paved the way, I realized there is much to be learned. And it is because of this past, specifically based on the writings from the books *Jonathan Edwards on Revival* and *Seasons of Refreshing*, I believe that in order to be an effective communicator of the Word of God, one must be filled with the Holy Spirit. This is one comment that I have not ever made before. Mainly because of the lack of personal study in this area, but also because I haven't felt the conviction of the Holy Spirit like I have now in regards to this topic. William Cooper, who wrote the preface to the article "The Distinguishing Marks of a Work of the Spirit of God" in the book of *Jonathan Edwards on Revival*, stated that Spirit-filled preaching was essential to a spiritual turnaround.³⁴ Isn't this the truth? To be filled with the Spirit is a phrase that many are confused with and shy away from. But after spending some time in the Scriptures, particularly throughout the Acts of the Apostles, preachers must be filled with the Holy Spirit to connect with those within listening distance. Acts 4:31 says, "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness." The correlation with being filled with the Spirit and speaking the word of God with boldness goes hand-in-hand. Cooper wrote, "God has made those his ministers

³³ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 1993), 105.

³⁴ William Cooper, "The Distinguishing Marks of a Work of the Spirit of God," in *Jonathan Edwards on Revival* (Finland: The Banner of Truth Trust, 1999), 76-77.

active spirits, a flame of fire in his service; and his word in their mouths has been, ‘as a fire, and as a hammer that breaketh the rock in pieces.’”³⁵

When the Word of God is preached with the Holy Spirit’s anointing, life-transformation can take place. The Word of God serves as a double-edged sword that pierces the heart. It has been written, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Hebrews 4:12 NASB).

And no one knew this approach of having the Holy Spirit affect their own personal ministry better than Dwight L. Moody. As a personal encouragement to me, Moody went from being a shoe salesman in Chicago to a full-time evangelist/revivalist to the nation. When I served as a maintenance man near downtown Dallas this greatly encouraged me. God can use anyone He chooses, and this was evident in Moody’s life. But it is important to remember, that Moody was committed to the kingdom of God. He didn’t give up. He didn’t give in. He continued to persevere through the thick and the thin.

One story in particular that stands out in my mind is the time after the October 1871 Chicago fire, which “consumed his home, personal belongings, the YMCA building, and the Illinois Street Church.”³⁶ He could have taken the easy route and turned to his business instincts. He could have resorted to relying upon his own abilities and talents to try to get him out of this time of depression. Thankfully, Moody was willing to turn to the Lord in order to fight through this dark period of his life. As a result of his

³⁵ Cooper, *Jonathan Edwards on Revival*, 79.

³⁶ Keith J. Hardman, *Seasons of Refreshing*, “Moody: Perfector of Urban Evangelism,” (Grand Rapids, MI: Baker, 1994), 201-202.

four-month perseverance, God intervened into Moody's life. Unfortunately, there isn't much known about this time, except that Moody said it was a time "almost too sacred an experience to name." Moody said, "God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand."³⁷

Without a doubt, this paragraph describing a pivotal point in Moody's ministry (as found in *Seasons of Refreshing*) has altered my way of thinking. It has given me a renewed vision with excitement. Why? As I continued to minister to people inside the tent over the 40 days in 2007, I felt that I was being used by the Lord, but not to the capability that the He desires from me. In some sense, there is another level of spirituality that I desired to tap into, and I think Moody found it after the 4-months of drought. He described his experience with the Lord as "an anointing, a filling of the Spirit with unction and empowerment for service."³⁸ As soon as I read this, I wrote it down, put it in my Bible and began to ponder on this principle. What if I had this "anointing" during the 40-day tent revival? I am not saying that I wasn't filled with the Spirit, but if I had gone through my own Holy Spirit experience, maybe things would have been different. Oh Lord, how I long to bring glory to God through this type of Holy Spirit empowerment beyond any belief and measure!

Moody was so confident that these experiences were necessary in the Christian life that he preached to others saying they were essential in order to be effective in Christian service. Because the reality is, after this spiritual experience in his own life, the

³⁷ Hardman, *Seasons of Refreshing*, 201-202.

³⁸ Hardman, *Seasons of Refreshing*, 201-202.

author Hardman wrote, “Moody emerged from this period as a preacher of great power.”³⁹

It must be said that these experiences Moody was referring to are quite different than the emotional experiences mentioned earlier in this chapter. The anointing of the Holy Spirit that Moody is referring to clearly is for one reason – to advance the kingdom of God and bring glory to Him. It is important that we keep this in perspective.

Based on Edwards’s comments in the *Distinguishing Marks of a Work of the Spirit of God* and Finney’s comments in his lecture *On Being Filled With the Spirit*, the two would agree with Moody concerning the role of the Holy Spirit in their own lives. They believed that in order to preach as they each did with such fervor and zeal, they had to have been filled with the Spirit. The messages they preached were quite forward and to the point. They didn’t hold back from revealing the absolute truth to the masses, even if it offended someone. They refused to compromise the Word of God. And we could learn a thing or two from these men, because too many times in today’s society we compromise who we are in Christ. But allow me to say in a modernized-revivalist version, “I am tired of attempting to be tolerant. Let’s stop candy-coating the sins in our society.” A sin is a sin. We must no longer label our struggles as struggles to sound better. A sin is a sin. Edwards, Finney, and Moody didn’t compromise the Scriptures in their messages. They made the truth known and were living it out in their own lives. They challenged others to overcome their complacent mindset towards their own sins. And regardless of what the sin was, the great revivalists through the power of the Holy Spirit declared that these sins must not become a way of lifestyle. Because if a person

³⁹ Hardman, *Seasons of Refreshing*, 201-202.

claims to know Jesus and doesn't live accordingly, allow me to suggest what will happen based on 1 Corinthians 6:8-10 (NASB):

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

As I am learning from reading the lectures and sermons of the effective, Spirit-filled revivalists, I think they would translate this passage recorded by Paul, by saying, "Listen up everyone. Each of us must not adhere to these sins as a lifestyle...or else you will be thrown into the pit of hell." The word hell should automatically be associated when summarizing messages from the Great Awakenings. Why? Because many people in the past were awakened from their slumber by being scared out of hell and into heaven. Take a look at Jonathan Edward's sermon *Sinners in the Hands of an Angry God*.⁴⁰ It is not an uplifting and make-you-feel good sermon. This Spirit-filled message was targeted towards winning souls, and he did it successfully time and time again. He preached with such boldness and courage.

In regards to this specific revival message geared towards the sinner, Edwards conveyed, based on Deuteronomy 32:25, that "in due time their foot will slip."⁴¹ Eventually those that don't know God will fall away. Their efforts will no longer keep them afloat. Because at any time, as Edwards states, "There is nothing that keeps wicked men, at any one moment, out of hell, but the mere pleasure of God."⁴² For visual effect, but not for realistic comparison, as humans we have the availability to crush a worm

⁴⁰ John E. Smith, Harry S. Stout, and Kenneth Minkema, *A Jonathan Edwards Reader*: "Sinners in the Hands of an Angry God." (New Haven: Yale University Press, 2003), 89.

⁴¹ Smith, Stout, and Minkema, *A Jonathan Edwards Reader*, 89.

⁴² Smith, Stout, and Minkema, *A Jonathan Edwards Reader*, 89.

under our foot, just as God can caste away His enemies into the pit of hell. According to Edwards, “God’s enemies deserve to be cast into hell.”⁴³ God has an obligation to His law. John Wesley agreed, as he preached on the judgment of God.⁴⁴ He believed we mustn’t delay in our repentance from sin. Why? Because Mark 1:15 says, “The time is fulfilled, and the kingdom of God is at hand, repent and believe in the gospel.” In other words, judgment is coming. In the book *Nothing to Do But to Save Souls*, Dr. Robert Coleman recorded Wesley as saying:

And what wilt thou do to appease the wrath of God, to atone for all thy sins, and to escape the punishment thou hast so justly deserved? Alas, thou canst do nothing; nothing that will in anywise make amends to God for one evil work, or word, or thought.⁴⁵

Many will be thrown into the lake of fire because of God’s judgment. And as Edwards reveals God’s justice in John 3:18, “He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.” Or as Edwards might have possibly phrased this passage, “Hell has its mouth wide open ready to receive them.” Imagine saying this to someone in today’s society. They would automatically equate this message as a hate-crime message geared towards anyone that doesn’t believe Jesus Christ. And for all we know, the United States could possibly get to that point. But until then (and even then), we mustn’t hold back. The truth must be spoken. Even if the message is fire and brimstone.

Yet many wrestle with this concept when these individuals preach the fire and brimstone message on the street corners of towns and cities. People are offended through this method of sharing the Gospel. And from my observations and experiences, the

⁴³ Smith, Stout, and Minkema, *A Jonathan Edwards Reader*, 89.

⁴⁴ Robert E. Coleman, *Nothing to Do But to Save Souls* (Nappanee, IN: Evangel Press, 2006), 47.

⁴⁵ Coleman, *Nothing to Do But to Save Souls*, 47.

“open-air preaching” appears to turn more people off than rally up the troops. But according to author Michael Green, Green conveyed in his book *Evangelism in the Early Church* this was the approach taken by the first century disciples. Green wrote, “The disciples followed their Master in preaching in the open air.”⁴⁶ Open air preaching was a legit approach to evangelism in the Bible. However, I struggle with this approach. I have been in downtown Dallas when men are standing on corners yelling to get my attention. And it is true, shouting and yelling does get peoples’ attention. However, this is primarily because open-air preaching stirs up the “mockery, the joking, the heckling” from the audience.

So my question is, “Where is the balance of preaching the truth with boldness and courage, yet with a spirit of love?” Too many times, I see and hear the open-air preachers and they appear to be out-of-balance in their messages. Yet, the author Green eloquently points out, “The challenge to repentance and faith, coupled with the promises of joy and the warnings of hell, are characteristics of second as much as of first century Christian preaching.” In the past, I have not been open to open-air preaching. In fact, I have a bad taste in my mouth because of one man from my hometown in Indiana. But every time I think of a problem I have with open-air preaching, my “excuses” seem to be lame and just personal complaints. Realistically, open-air preachers appear to be insensitive to those walking by their message, but every time I think about them or I encounter them firsthand, I struggle with my own negative thoughts. Open-air preachers are still preaching the name of Jesus.

⁴⁵ Christian A. Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Grand Rapids, MI: Churchman Resources, 1996), 102.

⁴⁶ Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 2003), 303.

Expectations of Revival

What I have continually seen in literature discussing revival is that change and transformation will not happen overnight within the church (with the exception of a Spirit-led downpour as found in the book of Acts) even with one individual's willingness to declare the Word of God by the power of the Holy Spirit. This boldness and courage helps. In fact, it typically sparks the flame of revival. But from my two years of serving as an associate pastor, I have already experienced even when the message is declared, the church doesn't move at a fast pace. Regardless of the scenario, if change is desired to be implemented within the body of Christ, than the leadership of our church must take one step at a time in order to experience natural church development. Christian Schwartz wrote in *Natural Church Development* we can't "make a church grow"⁴⁷ instantly, and we most definitely can't expect to "manufacture" the church overnight.

Yet, in society our minds are engrained with instant-everything. As the popular talk-radio host Dave Ramsey states, "We have microwaves outselling Crockpots 20-1."⁴⁸ Because our society wants everything now. The same goes for leadership in the local churches today. The body of Christ want to experience change today. Yet, the only problem with wanting to grow is that that it takes effort, energy, and even sacrifice and many are not willing to go to that extreme. Author Kevin Ford, in his book *Transforming Church* articulates this tension of slow change from the church's perspective when he writes:

⁴⁷ Christian A. Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996), 102.

⁴⁸ Dave Ramsey, "The Failure Interview," My Total Money Makeover Community, <http://www.mytotalmoneymakeover.com/modules/fusetalk3/forum/messageview.cfm?catid=9&threadid=45183> (accessed 04/09/2011).

Let's face it: Change is difficult. According to the TCI, and the experience of virtually every church leader in the country, churches resist change for one reason: It is painful. And most church leaders don't know what to do with that reality. If preaching doesn't work, the tendency is to preach about it more. If confronting the dissenters has not been effective, confront more. If people resist unilateral decisions, why not become more autocratic? More of the same never works.⁴⁹

Surprisingly, I believe that author Dan Kimball, in his book *The Emerging Church*, has challenged the Church to accept change in a biblical manner. Just by accepting others in how they sing in a different style or how they dress a different way, doesn't imply that the change is wrong or heresy. In fact, Kimball used the example of Hudson Taylor, a missionary to China from two centuries ago to support his logic of thinking different and accepting change. Taylor "wanted to change everything, from his haircut and clothing to how he spent his time to approach his missionary work."⁵⁰ Taylor knew he needed to adapt to the culture in order to be an effective minister. This is exactly what Kimball is saying for the church of the 21st Century, and for the most part, I wholeheartedly agree (as long as we aren't compromising that Jesus is Lord). Revival won't come if we are forcing down an outdated method with a relevant message for today.

As Kimball would agree, we need to approach church development like Paul did - naturally. The Apostle didn't have any agendas that he had to implement. Paul didn't have any preconceived motives that he was going to force down someone's throat. On the contrary, to be effective for the sake of the Gospel, the Apostle said, "To the Jews I became as a Jew, so that I might win Jews...to the weak I became weak, that I might win

⁴⁹ Kevin Ford, *Transforming Church: Bringing Out the Good to Get to Great* (Carol Stream, IL: Tyndale/Salt River, 2007), 15.

⁵⁰ Dan Kimball, Rick Warren and Brian D. McLaren. *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 65.

the weak; I have become all things to all men, so that I may by all means save some" (1 Corinthians 9:20,22, NASB).

But even with this adaptive ministry approach, it is essential to remember, if we desire to see growth and change within the church, then we need to learn from the approach Thom S. Rainer and Chuck Lawless referenced in their book *Eating the Elephant*. We need to learn how to eat an elephant, and as I have learned from Rainer to say, "One bite at a time."⁵¹ Because just when many of us might feel overwhelmed at times with the ministry and frustrated with results, Rainer cautions his readers to not avoid the task completely. This is a natural tendency for many but we must stay the course and finish strong. Philippians 3:13-14 (NASB) says, "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

Herein lies the real question for the Church in America today, "Do we know the direction we desire to go?" I know I have been most effective when I have a vision, and a sense of direction. Solomon wrote, "When people do not accept divine guidance, they run wild. But whoever obeys the law is joyful" (Proverbs 29:18, NLT). For this reason, it is extremely helpful when leadership sits down and talks through goals and a strategic game plan. As servant-leaders, we must have a desire for the people in which we are involved and connected with to have a significant impact for the kingdom. But Rainer cautions us when he brings to light concerning the patterns of mistakes other churches have experienced. It is easy to fall into one of the "common pitfalls," which are: 1) lack

⁵¹ Thom S. Rainer, and Charles E. Lawless, *Eating the Elephant: Leading the Established Church to Growth* (Crestwood: Pinnacle Publishers, 2003), 5.

of communication; 2) inadequate response to resistant people; 3) too much too soon; 4) over-dependence on methodologies; 5) borrowing vision; and 6) lack of commitment.⁵²

Therefore, with all these distractions and opportunities, we need to be focused on the tasks at hand. The Church needs to recognize what we have been given and be faithful to what the Lord has blessed us with...endless opportunities to make a difference for Him. It begins with us prioritizing the essentials. Just like David did with Goliath. David knew Goliath was bigger and stronger, and the challenge looked beyond the little shepherd boy. Thankfully, the Lord provided insight in how David could outsmart the giant he faced. David picked up five stones and a sling. Schwartz states in his book *Natural Church Development*, "David concentrated his strength with the help of his sling, by which he was able to multiply the effect of the energy release. Secondly, David struck precisely the most effective point, namely Goliath's forehead."⁵³ In other words, David utilized his surroundings and precisely acted upon the Lord's instructions. He didn't stray to the left or to the right, but rather stayed the course. Proverbs 4:27 says, "Do not turn to the right nor to the left; turn your foot from evil." This is exactly what the men and women in the Church must do as well. Let's minimize the priorities and distractions and sins in our lives, while at the same time we maximize the opportunities for revival. Schwartz said, "The minimum strategy helps a church to do less than before – but more of the right things."⁵⁴

However please don't be misled; intentional commitment doesn't imply immediate fruit. And just as the book *Breakout Churches* confirms, many years of effort

⁵² Rainer and Lawless, *Eating the Elephants*, 5.

⁵³ Schwartz, *Natural Church Development*, 52.

⁵⁴ Schwartz, *Natural Church Development*, 52.

are required “before reaching break-through levels of performance.”⁵⁵ Look at the life of Adolph Rupp, head coach of the University of Kentucky men’s basketball program. For 18 years, the Wildcats didn’t see a championship title under the helm of Coach Rupp, but over time, their perseverance paid off. They became NCAA national champions in 1948, which led to two more championships over the next three years.⁵⁶

As the writer of the epistle of James, the bond-servant of Jesus addressed this very issue of pain-staking commitment when he wrote, “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing” (James 1:2-4, NASB). In other words, God is simply refining us in this process of spiritual growth. Therefore, commitment requires a perspective of perseverance. We mustn’t stop pursuing our mission for the church because the times get tough. We need to venture on and prepare for revival.

In the book *Jesus Driven Ministry*, author Ajith Fernando furthered this point of commitment in the life based on the example of George Muller (1805-1889). Mueller provided three reasons beginning with the second of why he was able to sustain through life: 2) the joy he felt in God and his work; 3) the refreshment he received from the Scriptures and the constant recuperative power they exercised upon his being; and the first reason is pertinent to this discussion – 1) “the exercising of himself to have always a conscience void of offence both toward God and toward men.”⁵⁷ In other words, this last

⁵⁵ Thom S. Rainer, *Breakout Church: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2004), 166-167.

⁵⁶ Rainer, *Breakout Church*, 166-167.

⁵⁷ Ajith Fernando, *Jesus Driven Ministry* (Wheaton, IL: Crossway Press, 2002), 35.

reason, by using the word “exercising” means “to apply oneself with commitment to some activity.”⁵⁸

How do we show this type of radical commitment to God? It is quite simple. To see revival come once again to our nation, we need willing individuals who are willing to press on to know and experience the Lord. The prophet Hosea said, “Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after two days; He will raise us up on the third day, that we may live before Him. So let us know, let us press on to know the Lord. And He will come to us like the rain, like the spring rain watering the earth” (Hosea 6:1-3, NASB). God is willing to respond when we step out in faith and embrace the Word of God in a Spirit-led manner. People will make note of our witness and hear the absolute truth. But let us not worry about their response. It is time we let God be God. He can point people to Jesus through a healing if He so desires. He can bring people to their knees through the power of the Holy Spirit falling onto a congregation. He can change a life through preaching Jesus from a street corner. But the question is – does what we see or experience in our lives spiritually align with Scripture? If so, then we must be open to however God wants to get peoples’ attention. Revival can come in any shape or form. But the mark of a true revival is changed lives. The Apostle Paul wrote, “Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen” (Ephesians 3:20-21, NASB).

⁵⁸ Fernando, *Jesus Driven Ministry*, 35.

CHAPTER 4

PROJECT DESIGN FOR REVIVAL

Upon graduation from Dallas Theological Seminary in the spring of 2006, the Holy Spirit stirred in my heart to pursue revival. Without knowing what this would look like or if this was even possible, I was utterly convinced the answer to the shape and size of a revival within any city would result only because of prayer. As a side note, but important to understand, I am not a native Texan. I wasn't born and raised in Dallas. So I was a fish out of water. I didn't know the lay of the land. I didn't understand the best way to effectively reach the city of 2.5 million people. But I did understand one thing that the Lord was leading me to do. I was to pray for the city. Jeremiah 29:7 says, "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare." So after six days of praying and fasting throughout the downtown area of Dallas, the Lord impressed upon me one thing: the spiritual walls of the Church of Dallas have been broken and tattered with complacency and division.

And just as Nehemiah and the people of Judah recognized that the walls of Jerusalem had been torn down, I firmly believed the Church of Dallas was to collectively take action to rebuild the spiritual walls of the body of Christ. No longer could we as the people of God continue to talk about it, discuss it and even argue about renewing and restoring the current state of the church. Rather, it was time for the people of God to stop wasting time and intentionally pursue the refreshing presence of the Lord. It was time for revival.

Little did I know that my pursuit for revival in Dallas during the spring of 2007 would develop into the makings of an organization years later called *Time to Revive*. The formation of this ministry was not on my radar screen. This was not on my 3-5 year vision. However, the ministry began to develop a project design for revival. Thankfully, over the past four years, whether I was in Dallas, TX (Dallas Revival – 2007), Santa Fe, New Mexico (Revive Santa Fe – 2008), Sedona, Arizona (Awaken the Valley – 2009-2010), or Flint, Michigan (Revive Flint - 2010-2011), I have gleaned that this project design can be integrated into any town or city across this nation. The ultimate goal for Time to Revive and this project design is to encourage believers to embrace their relationship with Jesus Christ and share the Truth that transforms lives.

With a biblical framework in place and personal experiences occurring, our Time to Revive team has learned four essential phases necessary to integrate within each city in order to set our sails for the possibility of revival coming to fruition:

- DESIRE: Time to Revive is invited to a city when a marked longing for revival is noticed and enhanced by local believers.
- DESIGN: Through prayer, research and local input, Time to Revive develops a clear strategy for outreach and discipleship specifically tailored for that region.
- DISCIPLE: Time to Revive trains local believers on practical, Biblical ways of making disciples – in the forms of small groups, one on one, in the workplace, etc. This becomes the heartbeat of the city-transformation.
- DIVINE: Time to Revive recognizes it's up to God to bring the results...we are simply vessels to carry out the work of the Holy Spirit.

Regardless of the location or size of the city, for the first three phrases, certain requirements from the locals will be expected from the Time to Revive team. At the same time, the locals can expect specific actions taken from myself and the Time to Revive team necessary to be implemented in order for the preparation of revival to take

place. In the final phase, what occurs does not depend on the locals nor the Time to Revive team. What takes place in the divine phase is completely dependent upon the Lord's response.

in every city which we encountered God raised up someone who had

this desire. Specifically in Dallas, God stirred in my heart. In Santa Fe, New Mexico,

God used a business tycoon and his wife, Mark and Joan Dooling, and encouraged them

Desire

Requirement #1 – Longing

As I look back over the years, there has always been the same starting point for all the cities we have ministered in. It has served as the beginning spark that causes the fire of revival to take off. It is what I call a longing. It is a longing, or a desire, to know and experience the refreshing presence of the Lord from at least one person in that city. Dale Schlafer referred to this desire as an unquenchable thirst for God.¹ He said, “The inevitable and constant preliminary to revival has always been a thirst for God, a thirst, a living thirst for a knowledge of the living God, and a longing and a burning desire to see Him acting, manifesting Himself and His power, rising, and scattering His enemies. The thirst for God and the longing for the exhibition of His glory are the essential preliminaries to revival.”²

An unquenchable thirst is mandatory. In the 1830s, Reverend Andrew Murray Sr. (the father of pastor Andrew Murray) wanted to see revival come to South Africa. So every Friday night Murray was committed to praying for revival come to his land. He had such a desire for revival he prayed for 30 years to see it happen in his country of

¹ Dale Schlafer, *Revival 101: Understanding How Christ Ignites His Church* (Colorado Springs: Navpress, 2003), 33.

² Martyn Lloyd-Jones, *Revival* (Wheaton, Ill.: Crossway, 1987), 91.

South Africans.³ It is this type of committed desire that our team from Time to Revive requires whenever we enter a city.

Thankfully, in every city which we encountered God raised up someone who had this desire. Specifically in Dallas, God stirred in my heart. In Santa Fe, New Mexico, God used a business tycoon and his wife, Mark and Joan Doering, and encouraged them to pursue revival for the City of Holy Faith. While in Sedona, Arizona a recently retired air conditioner company owner and his wife, Gary and Janet Bohn, enthusiastically longed for revival in their new home town. In Flint, Michigan a couple with 4 children, and owners of 4 pretzel stores, Bill and Tina Etter, desired for more of Jesus in their desperate city.

Requirement #2 – Local Invitation

In every scenario (aside from Dallas) I was invited to come to their town and help spread the message of revival. But the key for our ministry when entering a city is that we receive an invitation. If we are forcing our desires upon others, revival will never be embraced. Rather, we must be invited by those that have this burning desire for an outpouring of the Holy Spirit in their community...even if it has been ongoing for 30 years!

Requirement #3 - Prayer

And to take it one step further, the question must be asked, “Do those contacting us really want to see a move of God in their town?” One way to clearly identify if those

³ Schlafer, *Revival 101*, 13.

making the invitation want revival is to simply look at their prayer life. Think about it. Murray prayed for 30 years. Our team in Dallas prayed for 90 days. The Santa Feans prayed for 87 days. The Sedonans prayed for a minimum of 47 days (and continue to do so, but I will elaborate more in the results portion of chapter five). The Flintstones (actual term for locals in Flint) prayed weekly for 9 months. Prayer reveals much about one's desire for revival. Therefore, prayer serves as a requirement for our investment. Are the people actively praying specifically for revival?

People all over this world are praying for revival or an awakening, so it is important that we lock arms those that are likeminded in our mission as well. 14 years ago, David Barrett, a demographer of the world Christian movement, revealed that many were actively seeking revival through prayer:

- Worldwide, there are about 170 million Christians committed to praying every day for revival and spiritual awakening.
- Of these, 20 million believe that praying for revival and awakening is their primary calling in ministry within the body of Christ.
- There are at least 10 million prayer groups seeking God for a coming world revival.
- There are an estimated 1,300 prayer mobilization networks seeking to stir up the church to accelerated prayer for world revival and mission.⁴

With the understanding of the biblical/theological framework for revival (as discussed in chapter two), prayer is essential to seeing revival in any city we travel to. God needs to show up in order for transformation to occur. So we mustn't hesitate to ask Him to bring to fruition His promises He has already made through the Word of God. As

⁴ David Barrett, "God is Up to Something," *Pray!*, (July/August 1997): Issue I, quoted in Dale Schlafer, *Revival 101: Understanding How Christ Ignites His Church* (Colorado Springs: Navpress, 2003), 30.

Dale Schlafer states, “Prayer is presenting to God His own promises and petitioning these promises that they may be fulfilled by his faith.”⁵

Action #1 – Scout Trip

Aside from the invitation, and through much prayer, an *initial assessment* trip is made to assess the “city” by the Time to Revive team. To effectively spread the Gospel of Jesus Christ and further the kingdom of God, we begin assessing and constructing an overall view of the targeted city (including the distribution of questionnaires). As explained by John Apeh, this cityview approach helps with church planting purposes and defines a “profile of the way the people within a specified city live, act, think, work and relate. It is a ‘map’ of a city’s social, religious, economic and political views and relationships. Really it is an ethnography. An ethnography is a description of the behavior and lifestyle of a people – a community, a society, or a culture.”⁶

I can’t overstate enough how vital it is to understand the community in which we have been called to minister. The apostle Paul understood this approach when attempting to reach folks for the sake of the Gospel. He needed to be able to relate to each one of them. 1 Corinthians 9:19-23 (NASB) says:

For though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ,

⁵ Schlafer, *Revival 101*, 31.

⁶ John Apeh, “Social Structure and Church Planting: A Study of the Cultural Concerns of the Receptors of the Gospel,” AJT/11:2/97: 282-292, http://www.biblicalstudies.org.uk/pdf/ajt/11-2_282.pdf (accessed January 10, 2011).

so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

Many times Americans hold onto their Western mindset so tightly that our thoughts and actions imply we believe others should adapt to our way only. Whether it is how we work, play, worship, pray, sing, dance, read, talk, etc...we must stop implementing this mentality of selfish motives from this point on. Effective ministry takes place when we begin to grasp the actual cityview of our location. Here are seven reasons why it is important to accept this ministry mindset when understanding and developing a cityview:

- To determine the particular views of a city and contrast them with other city's worldviews and the Christian cityview specifically.
- To identify the major issues that a church working in the city will encounter.
- To identify and list the barriers and bridges that should be addressed if Christianity is to have the opportunity of impacting the city's worldview.
- To serve as the basis for combining the cityview and the essential Bible truths in developing lesson plans with specific objectives to be accomplished during Biblical presentations.
- To provide the basis for choosing the appropriate themes, issues and studies for those involved in reviving the city.
- To more effectively make disciples.
- To prepare presentations that will help the recipients avoid syncretism should the people prove positive toward the gospel of Christ.⁷

As we have traveled to various cities over the past four years, this cityview portion for the project design was not adopted immediately. It has taken time for us to fully grasp this major component in our approach to pursuing revival. We didn't do this in Dallas at all. In Santa Fe, we had more of an understanding, but we didn't do anything with it. In Sedona, Arizona, we began to implement what we had surveyed and identified

⁷ Apeh, http://www.biblicalstudies.org.uk/pdf/ajt/11-2_282.pdf.

throughout the entire Verde Valley, but had a difficult time implementing what we learned (more to be revealed in the next chapter). In Flint, Michigan the cityview approach was applied by breaking the city up geographically into 9 major wards. And within these 9 wards, we have attempted to communicate what categorizes each ward in order to effectively reach the city for Jesus Christ.

To be more specific on how our Time to Revive team researches and “investigates” a potential city for revival, we look to analyze other characteristics of the city. In fact, one of our main goals when surveying a city is to become an outside expert on the city. It is important that others feel as if they can come to us for a better understanding even of their own city. It provides us with a level of credibility amongst the locals. Simple steps that help us get to this point are:

- Research any available studies and dissertations to find any completed city interviews, people profiles or worldviews that are recent and reliable. If the research has already been done, duplication of the work is unnecessary.
- Draw a map of the geographic boundaries of the target area. Determine and mark the ethnographic centers of the people.
- Gather demographic information on the people who live within the city.
- Conduct a cityview study of the target area. This is a descriptive study of a specific culture, an in-depth observation and information gathering process resulting in an analysis of the culture. The interviews that are conducted are often referred to as ethnographic interviews. The choice of informants and translators are very important. The research should be representative.
- Construct a city profile, an ethnographic monograph or a worldview document.
- As a part of the worldview construction process, one will want to compare the ethnography or worldview to the Christian, Biblical view of the Christian life. Prepare a list of similarities and barriers to the Gospel and to a Christian lifestyle.⁸

⁸ Apeh, http://www.biblicalstudies.org.uk/pdf/ajt/11-2_282.pdf.

Action #2 – Relationships

On this initial trip, our Time to Revive team would also meet with *city leaders and members* of various areas of society (city government, churches, media, family centers, educational institutions, chambers of commerce, etc.). This is important so that we can also obtain a pulse on the family structure, the religious structure, the economic structure, and the national political structure. For example, as a result of interacting with city officials (such as the mayor), the Land Bank officials, former educational leaders, pastors from various denominations, and non-profit leaders in Flint, Michigan, it is apparent that this once-booming city is now considered to be one of the most desperate cities in our nation. Flint is considered to be: in the top five most violent cities in the United States, in the top three most segregated cities, the number one city for arson fires in the our nation; unemployment rates have hit 45% off-record; and the city has reached a historic mark for murders in their city in one year.

With this understanding of Vehicle City, we have been able to intentionally pray about these topics, address these issues with local officials, talk about possible solutions, and utilize these topics as connecting points with the local Flintstones. We also realized Flint was home at one time of 98,000 General Motors employees. But this is no longer the scenario, so we had to take a good look at what the root cause was for this downfall. Spiritually, what was God showing the locals about reason for the decline?

Action #3 – Unity

The only way to spiritually address any of these issues determined is for our Time to Revive team to prayerfully ask the Lord to provide approximately 12 key churches that

are willing to wake up and seek revival with us. These churches would commit their local church body to helping overcome the darkness of our culture by shining the Light of Jesus to all. No matter the cost, these local churches must remain committed to the cause – exalting the name of Jesus, rather than the name of their local denomination. Think about many of the great revivals of the past. The First Great Awakening, the Second Great Awakening, the Prayer Revival of 1857-1859, the Welsh Revival of 1904-1905, and the Azusa Street Revival of 1906-1909 were all times of the body of Christ coming together (regardless of the denomination).⁹ Ian Murray wrote in *Revival and Revivalism*, “One mark of an outpouring of the Spirit of God is the presence of a stronger catholicity of spirit among believers. Only when churches put adherence to Christ first, can the world begin to recognize the real identity of those who bear His name.”¹⁰

Uniting the local churches is essential for building a core team longing for revival in every city. In His High Priestly prayer concerning unity, Jesus said, “The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me” (John 17:22-23, NASB). Even though the unity of the church points the non-believing world to Jesus, this component has been one of the most difficult tasks in the entire project design to bring to fruition. Therefore, we found it necessary to require a minimum of 12 churches to agree to and sign a covenant made between our ministry and their local church. On the covenant, we stated our expectations from each one of them:

⁹ Schlafer, *Revival 101*, 32.

¹⁰ Ian H. Murray, *Revival and Revivalism: The Making and Marring of American Evangelism, 1750-1858* (Carlisle, PA: The Banner of Truth Trust, 1994), 88.

That we enthusiastically embrace humility, fasting, repentance, and faith in order to seek individual and corporate revival in our home, our church, our city, our nation, and our world;

That we generously support Time to Revive as a ministry partner not only with our collective participation, but also through resources given to us by God's own hand as led by the Holy Spirit; and

That we commit to seek the lost and make disciples utilizing all the strength, gifts, and energy that God provides, especially in the areas of: prayer, evangelism, small group leadership, transportation, finance, hospitality, lodging, follow-up, promotion, office support, and facilities.

If we can't get 12 local churches to agree to support this time of preparing for revival through these areas of need, then our Time to Revive team must consider the reality if we can gather the support needed at all. Time is too short to try to convince others of our vision. The lost are dying daily, and we desperately need to pray for the Lord to raise up those who desire to see their community awakened to the Truth. Luke 10:2 says, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest." However, one caveat to this goal of obtaining the support of 12 churches is not necessarily required in only the desire phase. It is possible to stretch this portion of the project design into the second phase of design.

Once the desire phase has been confirmed and the necessary requirement and actions have taken place, I will encourage those involved (specifically the locals who have invited us and our Time to Revive team) to intentionally move into the design phase. Personally speaking, this phase is exciting to me because this is where God

really begins to show His creativity through the body of Christ. However, this is where the hard work truly begins to kick in.

And certainly cultivate the areas in their lives needing to be revived. And just as the farmer waits for the seeds to grow, the local body

of Christ must also wait with expectation to hear the Sower's Word will reveal Himself.

Requirement #1 – Break Up Fallow Ground

The local church of whatever city we enter in is in the season of dealing with the hard, fallow ground of their own lives, as well within the local church body. Like most, we would much rather be threshing. It brings immediate results and doesn't require much work. This is exactly how the prophet Hosea described his fellow Israelites and their relationship with God. In Hosea 10:11a, Hosea said the people were "a trained heifer that loves to thresh."

Yet, God didn't want His people to be comfortable with only the easy tasks. No, He wanted more from His people. He wanted the ground to be broken up of their spiritual lives. Therefore, in Hosea 10:11b, God intervened with the people when He said, "But I will come over her fair neck with a yoke; I will harness Ephraim, Judah will plow, Jacob will harrow for himself."

The plow was given to the Israelites, and now the work was expected to be done. Each individual was to "break up your fallow ground" (Hosea 10:12, NASB). This is exactly what I would expect of the locals in the city in which we are invested in. For many, the spiritual foundation has slowly become stagnant and hard. Therefore, as the church within whatever city we are in, I will emphasize that now is the time to break up the fallow ground of their spiritual lives. Just as Hosea announced to the people of Israel they will reap what they sow, the local body of Christ too must collectively recognize that they need to seek the Lord until He rains righteousness upon the community.

If the community we are in desires to know and experience growth in their own daily walk with the Lord, then they must personally cultivate the areas in their lives needing to be revived. And just as the farmer waits for the seeds to grow, the local body of Christ must also wait with expectation in how the Sovereign Lord will reveal Himself in our lives and in their community. A.W. Tozer painted an accurate picture of this process for a fallow field and how it can apply to our own lives, when he wrote:

The fallow field is smug, contented, protected from the shock of the plow and the agitation of the harrow. Such a field, as it lies year after year, becomes a familiar landmark to the crow and the blue jay. Had it intelligence, it might take a lot of satisfaction in its reputation: it has stability; nature has adopted it; it can be counted upon to remain always the same while the fields around it change from brown to green and back to brown again. Safe and undisturbed it sprawls lazily in the sunshine, the picture of sleepy contentment.

But it is paying a terrible price for its tranquility: never does it see the miracle of growth; never does it feel the motions of mounting life nor see the wonders of bursting seed nor the beauty of ripening grain. Fruit it can never know because it is afraid of the plow and the harrow.¹¹

This is exactly what the prophet Hosea said to the Israelites. Hosea 10:12 says, “Break up your fallow ground, for it is time to seek the Lord until He comes to rain righteousness.” In other words, if those in the body of Christ long to see revival, we must repent and return to the Lord until He responds. It is time to wake up to the reality of their spiritual deadness. It is time to be proactive. In other words, it is time to break up the fallow ground with humility (Philippians 2), prayer/fasting (2 Chronicles 20), seeking His face (Luke 10:38-42), and repenting (Psalm 51) “until He comes to rain righteousness on (us)” (Hosea 10:12, NASB).

¹¹ A.W. Tozer, *Paths to Power* (Camp Hill, PA: Christian Publications, 1911), 31-32.

Action #1 – Organization

Once the breaking up of the fallow ground is in process, the research portion must also continue to be compiled and presented as the cityview analysis by the Time to Revive team. This analysis includes: listing an accurate snapshot of the city, demonstrating where God reveals He is working, listing weaknesses and areas of sin, and providing a venue to begin discussion of a city strategy to be completed. Why the emphasis on summarizing everything in the location we have been invited to? Because, Lord willing, He is directing our steps to what would be the most effective manner to set our sails for revival. It will take time and organization, but it is necessary that we don't get ahead of God

With a structured time of prayer and research, anywhere from 7 days to 40 days, in place 6 months out from the event-based outreach, the Time to Revive team looks to intentionally designate prayer time at least three times a day to seek the Lord's face for direction and guidance. Yet, as the Lord reveals the direction for the move of God, it is important to make note that every city does not have to be the same. In fact, if duplication took place I would be concerned. Too many times when pursuing revival we attempt to take matters into our own hands and try to carbon-copy what God has done through others somewhere else. Dale Schlafer says,

We fall victim to a pragmatic formula – if it worked over there, it will work in our church as well. The key to revival and awakening is waiting on God and asking Him to do for us what we are unable to do for ourselves. We must plead with Him, implore Him, and storm heaven in the name of Jesus, asking the Father to send the revival; but, we must never in our own strength try to manipulate or force revival. Our own efforts will fail.¹²

12 Schlafer, *Revival 101*, 53.

May it never be! This won't be an issue if we continue to listen to the Holy Spirit and His guidance. We simply need to trust that He will lead us down the right path.

Requirement #2 – Endvision

As the breaking up of fallow ground occurs and the organization begins to take place, we prayerfully look towards the end goal and begin to work backwards.¹³ Lord willing we have received a sense of direction from the Lord. Our Time to Revive team refers to this as the endvision (based on Jim Slack's Tube¹⁴). In the first two cities that we ministered in, Dallas and Santa Fe, we didn't directly write down an endvision, except we did know we were going to host a tent-revival for 40 days in Dallas, as well as rent out the brand-new convention center in Santa Fe for 7-days. But otherwise, we didn't have spiritual expectations written out. There wasn't any clear direction. However, please be reminded that vision is healthy. Solomon wrote, "If people can't see what God is doing, they stumble all over themselves; but when they attend to what he reveals, they are most blessed" (Proverbs 29:18, Message). I recognize that every city's pursuit for revival will be different. Every location will have its own flavor. But people must be able to understand it and run with it. God instructed the prophet Habakkuk:

Write this. Write what you seek. Write it out in big block letters so that it can be read on the run. This vision – message is a witness pointing to what's coming. It aches for the coming – it can hardly wait! And it doesn't lie. If it seems slow in coming, wait. It's on its way. It will come right on time. - Habakkuk 2:2-3
Message

¹³ James Slack, and Mark Snowden, "Official IMB Edition TTE EPG Process Slacks Teaching," AGM Presentations (May 2006/September 2006, slide 57) (<http://www.wsaresourcesite.org/Files/SLACK%20AGM%202008/Official%20IMB%20Edition%20TTE%20EPG%20Process%20Slacks%20Teaching.ppt> (accessed November 2010)).

¹⁴ Slack and Snowden, AGM Presentations, 28.

For example, in Sedona, we ministered in 7 different locations for 7 different nights all across the Verde Valley (specific details to come in following chapter). In Flint, Michigan we will look to reach out to all 57,000 homes for the sake of the Gospel in the course of 9 days.

At the same time, regardless of what each endvision looks like for each city, there will always be similar foundational characteristics in each location. We simply must test the spirits to make sure they are of the Lord. 1 John 4:2 says, “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out in the world.” According to Jonathan Edwards, who wrote one of the greatest revival literature pieces of all time, *The Distinguishing Marks of a Work of the Spirit of God*, said we should expect at least five consistent marks no matter the location of a revival:

- Love for Jesus is increased.
- The Holy Spirit operates against the interests of Satan’s kingdom.
- Love for, and obedience to the Scriptures increases.
- People are led to truth.
- People are led to a greater love for God and man.¹⁵

Therefore, as long as our endvision always include these five marks, then we cannot go wrong in the direction with which the Lord has directed our steps. And it is just as important that individuals actually understand what the vision is.

¹⁵ Ian Karcher of KMA Direct Communications and Spencer Wilson of Kimbia, “Talking Points

¹⁵ Jonathan Edwards, *The Distinguishing Marks of a Work of the Spirit of God* (Carlisle, PA: The Banner of Truth Trust, 1741), 109-115.

Action #2 – Communication

One way to begin communicating the endvision to the local churches and community is through the various means of media. God has blessed our ministry with the appropriate tools, specifically through radio, to spread the message of revival over the airwaves. Therefore, one of our immediate desires is that whatever local city we may be pouring into for revival, we are also on a local radio station. The radio messages have been specifically tailored for the theme of revival. Radio will also allow us to communicate our message on a daily basis to the locals that might not know who we are and what we stand for. According to KMA and Kimbia, 20.5 hour per week is spent listening to radio.¹⁶

To have a general understanding of our approach for a daily 30-minute program, a typical week on the radio is:

- Monday -Teach a Bible story on revival (example – 2 Chronicles 7:14)
- Tuesday - Talk about how the social scene portrays revival
- Wednesday – Interact with folks on the street, talking about revival
- Thursday – Share how the church today is/isn't practicing out revival
- Friday – Wrap-up the week by summarizing the topic of revival

Aside from radio, our Time to Revive team looks to launch the city initiative's website in order to publicize more details about the upcoming gathering. Websites have always served as our primary source of communication and can become an inexpensive means to spread our message. Statistically, the internet serves as the main medium for individuals in a week. KMA and Kimbia reports 32.7 hours per week are spent on the

¹⁶ Tim Kachuriak of KMA Direct Communications and Spencer Whelan of Kimbia, "Taking Pages from Obama's Fund Raising Playbook: Raising Money for Radio Ministries Through Digital Media," (power point presentation presented at the National Religious Broadcasters Convention, Nashville, Tennessee, 27 February 2010) Slide 4.

internet per person.¹⁷ With the level of understanding, from Dallas to Santa Fe to Sedona to Flint, we have created a “shell” that can be replicated for any city that we may enter via the internet. The website sections include:

- *Homepage* – Logo, Tagline, Promotional Video, Mission Statement, Dates of City Initiative, Join the Team sign-up, Praying for City sign-up, Link to Schedule, and Link to Listen to Radio Programs about City
- *Who* – Communicates who is Invited, Communicates who is Host, and Time to Revive Beliefs
- *What* – Spiritual Condition of City, Call to Action, Stages of Progression in Revival, Disclaimer of a Revival, Definition of a Revival, Vital Reasons for Revival, Benefit of a Revival, Consequences of No Revival, Strategy for Revival, Conditions for Revival, and The Enemy and his Goal
- *When* – Dates of Citywide Initiative, Dates of Discipleship Trainings, and Dates of Pastor’s Meetings
- *Where* – Location of Citywide Initiative (prayer times, pastors’ meetings, outreach, and citywide celebration)
- *Why* – Background Information, and Outline of how Time to Revive was Invited to City Initiative
- *Disciples* – Outline for Discipleship Strategy: Scripture, Segmentation, Research, Endvision, Leadership, Masterplan, and Implementation; and Discipleship sign-up
- *About Us* – History (timeline), Staff (photos and biographical description), and Beliefs (statement of faith)
- *Links* – General Links, Past Movements with Time to Revive, and Bible Storying
- *Contact Us* – Time to Revive Contact Information, Local Citywide Initiative Contact Information, and For More Information sign-up
- *Donate* – Communicate the Budget for the citywide initiative, and Ability to Donate Online

Along the same lines of communication, connected to each website is the social media arm of our ministry. Facebook, Twitter, and You Tube have allowed us to enhance our communication to those in the city we are pouring into. Whether I make brief comments in hopes of catching people’s attention, posting a video to paint a picture of current situation in the city, or creating a Time to Revive Facebook cause, our desire is

¹⁷ Kachuriak , “Taking Pages from Obama’s Fund Raising Playbook,” 4.

to develop an ongoing storyline that supports the city initiative's mission. Social media is a growing means for our ministry as we desire to instantly connect with our radio listeners and those that are participating with us in pursuit of revival.

Regardless if it is the website or social media, based on the suggestion of KMA Direct Communications, I have adapted four simple, yet vital steps to connecting with Time to Revive's audience:

- *Initiate the Relationship* by reaching out to the places where our target audience aggregates;
- *Motivate Visitors* to take a specific action by optimizing our web presence to drive response;
- *Activate Donors* and empower them to become advocates for our organization; and
- *Facilitate the Relationship* by leveraging the web as a platform, not just a channel.¹⁸

Any internet information communicated by Time to Revive must be intentional about taking the audience to the next step. We can't look to get ahead of ourselves and immediately expect others to jump to major involvement; but we must look to encourage any audience member to take one step at a time with our ministry. Because one thing is for sure, every step matters.

Action #3 – Financial Resources

As an example of utilizing small steps to make large progress, President Barak Obama proved this to be quite accurate when he was running for office. Over the course of 21 months, Obama built his support for the presidential campaign (votes and finances) by simply communicating his message of "Change" and "Hope" primarily over the internet. I don't reveal these statistics to show the importance of internet for gaining

¹⁸ Kachuriak, "Taking Pages from Obama's Fund Raising Playbook," 4.

financial resources, but it is important to understand the value of the internet to gain momentum in any cause. In the *Washington Post*, it was reported that 3 million donors made a total of 6.5 million donations online. This totaled more than \$500 million. Interesting enough, according to Jose Antonio Vargas, of those 6.5 million donations, 6 million were in increments of \$100 or less. Therefore the average online donation was \$80, and the average Obama donor gave more than once.¹⁹ What is startling about these statistics is volume of participation. Each level of involvement (whether it be financial or volunteering) was not astronomical, but it was consistent. And just as important, those that chose to get involved took ownership by giving of their resources.

In every city that we gone to, God has provided financially, sometimes via online and other times in person. And yet, we rarely address the financial situation for what it takes to financially operate a citywide initiative in front of those that don't know the Lord. Why? Because from our experiences and interviews, too many people have been burned by previous situations of pastors and churches using and abusing their power. Therefore, to get involvement financial support from the locals, we pray. We pray, as George Mueller did, and ask for the Lord to show up through the generosity of others' donations, in hopes that He will meet our needs for the ongoing outreach.

Disciple
As we continue on in the phases of our project design for revival, it is vital that individuals within each city understand the importance of making the transition from

¹⁹ Kachuriak, "Taking Pages from Obama's Fund Raising Playbook," 4.

observers to owners. Or simply put - from the desire phase to the design phase to the disciple phase.

Evangelism (Intentional sharing of the Gospel)
Small Group Leadership (Lead a small group study as people respond to Christ)

Transportation (Airport pick-up and shuttling volunteers)

Finance (Donating money, food, materials, and equipment, and encouragement of giving)

Requirement #1 – Ownership

As the endvision is developed and communicated to folks within the local body of Christ, a growing sense of ownership must be taking place. Many might agree with the endvision, some might even say they are supportive of it, yet if they do not take ownership of the endvision in their own life then it is null and void. The endvision will always fall short if the locals don't begin to embrace the direction the Spirit is leading.

James 2:14-20 (NASB) talks about this very topic of having faith and not doing anything about it:

What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself. But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works. You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless?"

Practically speaking, when an individual has faith in what God is doing through the endvision, they naturally become a walking billboard for what is taking place in their own life. Also, that individual shares what is happening already within the community as well. Unfortunately, we have never set a number of how many volunteers would be necessary to be considered on the "ownership" team, until we got to the fourth city, Flint, Michigan. And for the first time, Time to Revive prayerfully communicated specific needs that we would need in Flint, and will also be used in other cities to come:

- Prayer (Faithful participation in prayer gatherings)
- Evangelism (Intentional sharing of the Gospel)
- Small Group Leadership (Lead a small group study as people respond to Christ)
- Transportation (Airport pick-up and shuttling volunteers)
- Finance (Donating money, food, materials, and equipment, and encouraging others to do the same)
- Hospitality (Greeting volunteers, distribution of volunteer materials, preparation of packets, food preparation)
- Lodging (Providing accommodation for out-of-town volunteers)
- Follow-up (Calling and visiting those who respond to the call of Christ)
- Promotion (Leading others in your city and church to participate)
- Office Support (Serving as clerical, data entry, and phone support)
- Facilities (Assist in cleaning and preparation of facilities for use)

These roles are essential for a revival in any city to have legs and feet for the endvision. I recognize they won't get filled all within this discipleship phase, but over time they must be addressed and taken care of. One role in particular within the list above is the "person of peace." First of all, as pairs go out from the Time to Revive team, the person of peace is an individual we look to establish a relationship within the community right away. Aside from the individual or couple who invites us to the city, the person of peace is someone who God has already prepared sovereignly to receive the Gospel of Christ.

When Jesus sent out the 70 individuals in pairs, they were sent out to minister to the lost, to the harvest. They were being sent out in the midst of wolves. The pairs weren't to take money belts, shoes, bags, and weren't even to greet anyone on the way. But when they did arrive at their destination, they were to speak peace upon the house they were entering. Luke 10:5 (NASB) says, "Whatever house you enter, first say, 'Peace be to this house.'" If the unknown individual responds openly and warmly, then the Scripture says they are a person of peace. Better yet, if they are receptive to the message

of Jesus and welcome you to their home, then stay. Luke 10:7-9 (NASB) says, “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. Whatever city you enter and they receive you, eat what is set before you; and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’” great things Jesus had done for him, and

According to Dr. Tom Wolf, professor of Golden Gate Theological Seminary, there are at least three good examples found in the Bible in which we can look to as encouragement: Cornelius, Lydia and the jailer.²⁰ In all instances, they were converted and shared this hope with others immediately. However, if individuals do not accept the message of Jesus, then we are instructed to move on and not waste time with that individual. Luke 10:10-12 (NASB) says, “But whatever city you enter and they do not receive you, go out into its streets and say, ‘Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.’” To continue the analogy, we must move on to the next individual because his opinion has no bearing on our mission.

As we continue to enter these cities, sometimes the person of peace can also be viewed as a person of reputation.²¹ This person can be viewed as a positive or a negative influence when we are originally attempting to connect with them. In Mark 5, we have Jesus who came across the demoniac who was violent, naked, in broken chains and had a horrible reputation. And when confronted by Jesus Christ Himself, the man of reputation was released from the demons that consumed his body. The demons were cast into the nearby swine. The man of ill-reputation was healed, and the Word spread quickly about his health. Mark 5:16 (NASB) says, “Those who had seen it described to

²⁰ Tom Wolf, “Persons of Peace,” (sermon preached at Church on Brady Street, Los Angeles, CA), 1, www.kncsb.org/resources/PersonsofPeace.pdf (accessed January 31, 2011).

²¹ Wolf, “Persons of Peace,” 1.

them how it happened to the demon-possessed man, and all about the swine.” God used this scenario to spread the message of Good News. Better yet, God used the former demon-possessed man to tell others about his personal experience. The Gospel was being passed around one person at a time, and as Mark 5:20 (NASB) says, “And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.”

To be effective within each city, our Time to Revive team needs to have an general awareness and understanding to look for at least one person of peace and/or the person of reputation. God can use both types of individuals to help spread the message of Jesus Christ.

Action #1 – Evangelism and Discipleship

To continue these thoughts about ownership, once an individual has had his or her heart turned to the Truth of Jesus Christ, they must understand they play an essential role in that city for revival. Therefore, we will train individuals four different times on evangelism. This training will take place once a month in conjunction with the discipleship training before the actual event-based outreach.

One common thread intertwined in every city that we have been in is that many people do not feel equipped to talk about their faith. For this reason, we will look to encourage them in two major areas: to communicate their own story in how Jesus has changed their lives; and to understand the Scripture verses that would support their personal story/testimony. One resource that we will use to train others on sharing their

faith is to get them to sign-up for the on-line videos that are made available through our partnership with EvanTell, based out of Dallas.

It is important to understand that evangelism is a portion of the actual disciple-making process. It's not the end all. Therefore, to build upon the evangelism, our Time to Revive team will look to model and assist others for others the components of discipleship. Matthew 28:19-20 (NASB) says, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." We need to gradually walk alongside the locals in this process of discipleship. As explained by Curtis Sergeant of E3 Partners, this time of interaction needs to be viewed as teaching someone how to ride a bicycle. It takes four simple steps:

- Provide a model by riding the bicycle,
- Provide assistance to the child by holding the bicycle as they learn to ride,
- then watches while the child rides the bicycle by themselves
- and finally leaving the child to ride on his own.²²

These four images of helping someone ride a bicycle can and will serve as the parameters when approaching a city in ministry. The illustrations can be summarized by the use of the acronym MAWL:

- Model – We must live out our faith in Jesus Christ in action and in deed if we expect others to do
- Assist – We must let others get involved in the process of what we are doing, discipling others for the sake of the kingdom of God
- Watch – We must observe the individual(s) doing what we were doing – group time, discipling others, and interaction with the community

²² Curtis Sergeant, "Developing, Targeting, and Teaching Church Planting Vision," *CPM Journal* (January – March 2006): 31-38, <http://www.cpmtr.org/wp-content/plugins/downloads-manager/upload/20061QCPMJ.pdf> (accessed October 11, 2009).

- Leave – We must be willing to leave and trust they will continue to disciple others without our assistance.²³

Realistically, if the local church sees the first two steps take place within the discipleship phase, we should expect the local believers to embrace the endvision to its fullest, specifically by allowing us to watch and leave them in the area of discipleship. But to get the locals to this point of thinking about committed discipleship, individuals from the Time to Revive team will train the locals with 4 discipleship trainings (once a month). This training will occur from the initial time of prayer to the time of the actual event-based outreach.

Once the first three phases have been pursued, the Time to Revive team will look to record and learn from our time spent in the participating city. We will gather the necessary information to...

Action #2 – Event-Based Outreach

For some cities, the length of the actual event-based outreach could be 7-days, 9-days, 40-days, etc...based on what was determined within the endvision. But regardless of the length of days for the actual outreach, if we desire to see the endvision take place, we must look to overtake a city in truth and love for the sake of Gospel of Jesus Christ. Every city will be different in its specific approach, but the end all is still the same. We desire to see the body of Christ wakened up to the Truth of Jesus Christ and the lost be found.

To be more specific about the event-based outreach, there will be common items in every city. However, the endvision will determine to what extent we will utilize each item. Overall though, we will try to involve these components in some manner in every city:

²³ Sergeant, <http://www.cpmtr.org/wp-content/plugins/downloads-manager/upload/20061QCPMJ.pdf>.

- Local mayor or city official to speak on condition of the city
- Local pastors / lay leaders to speak on condition of the church
- Worship leader from Time to Revive who builds a worship team from the community
- Musician- a national headliner with ability to connect with audience
- Comedian to make people laugh
- Kyle Martin to speak from the Word of God
- Time for personal testimonies from those in the city
- Feet washing ceremony
- Communion

(NASB) says, "Behold, I am the Lord, the God of all flesh: is anything too difficult for Me?" Once the first three phases have been pursued, the Time to Revive team will look

to record and learn from our time spent in the participating city. We will gather the necessary information in order to understand (to the best of our human ability) - God's strategy, and how the Holy Spirit was at work. But one of the most important lessons I have learned by visiting the four cities is that the results are not up to me. My role in this process of creating the project design for revival is to prepare myself for revival and provide an opportunity for others to prepare themselves for revival. But I can't actually bring about the change and transformation in others' lives. Only God in His sovereignty can bring forth the fruit.

But I wonder what the odds would be for us to actually see a fruitful revival in our lifetime? We haven't seen a true revival sweep across this nation since the Second Great Awakening during the 1790s to 1840s. It is true that the prayer meeting in New York had an impact from 1857 to 1858 on our nation, but that is about it. We had pockets here and there of revival all over America. But I think it is fair to say, we haven't seen a national revival in over at least a century.

So I must ask the question – can revival happen today? Absolutely. God is still in the business of responding to His people. God is still involved in our lives and ruling from the heavens above. Yet, for some it might seem that our nation is too far gone. Thankfully, Jeremiah 32:17 (NASB) says, “Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You...” Others might say, “Forget about pursuing revival. The sins are too deeply entrenched in our nation’s soil and revival is a distant thought.” Jeremiah 32:27 (NASB) says, “Behold, I am the Lord, the God of all flesh; is anything too difficult for Me?” Some might say, “But have you seen how our nation blatantly turns against God?” Luke 1:37 (NASB) says, “For nothing will be impossible with God.” Finally, some folks would say they have been trying and trying for the last 100 years for revival and absolutely nothing has happened. Luke 18:27 (NASB) says, “The things that are impossible with people are possible with God.”

God is waiting to reveal more of Himself to His people on a daily basis. Remember 2 Chronicles 7:14? “If My people who are called by My name, humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.” Sometimes God’s response is quiet and reserved. Other times, God pours Himself onto a situation where we are completely blown away in awe and wonder. Regardless how God chooses to respond to our actions from the various phases of this project design for revival is up to the Lord. My responsibility isn’t to second-guess God’s response or if He will respond. Rather, my food is to do the will of the Father; and trust that He will respond to what He has called me pursue in the interest of revival. Isaiah 46:10-11 (NASB) says, “Declaring the end

from the beginning, and from ancient times things which have not been done, saying,
‘My purpose will be established, and I will accomplish all My good pleasure.’”

When looking to determine the outcome or end result of pursuing revival, one must understand that he or she is walking a fine line. I understand the importance of having a gauge but this is quite difficult when it comes to revival. And I write this not because I don’t want to see results, but rather because it then becomes manufactured in many regards if we have a specific target. But if one must shoot for something, then I will use the four D’s (desire, design, disciple and divine response) as we discussed in the previous chapter to gauge whether or not Time to Revive was able to meet our goals for revival. Every city we have ministered in, Dallas, Texas (Dallas Revival), Santa Fe, New Mexico (REVIVE Santa Fe), Sedona, Arizona (Awaken the Valley), or Flint, Michigan (reviveFLINT), has had such different results, but ultimately they have concluded with one thing: Jesus Christ was exalted. But for the sake of space and time, I would like to specifically evaluate only one city, Sedona, Arizona, where our Time to Revive team ministered from February 2009 to April 2010.

As I drive along the winding highways of 179 and 89A I cannot help but stare in awe of the beautiful Red Rock Country of Sedona, Arizona. The shades of red, the hints of green, the tones of brown, and the rays of yellow. I see nothing but the hand prints of the Almighty Creator imbedded upon this region. Whether it is the Cathedral Rock or Capitol Butte or Coffe Pot Rock or Chicken Point, the towering multi-colored rock formations have left many people, in amazement. Not just for the locals that live within this eye-opening town, but also the 3 million people who travel from afar to visit Sedona each year. USA Today Weekend even classified this area at one time as the most

CHAPTER FIVE

THE OUTCOME OF REVIVAL: SEDONA, ARIZONA

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beautiful place in America²⁴. Interesting enough, even with this respected title spread across the nation, the Red Rock region has also developed another name. One that some take pride in it, and others are deeply saddened by it. Either way, the “New Age Capital of the United States”²⁵ has greatly strayed from its original roots when it was founded in 1902 by a Christian couple. So it is time to humbly confront this situation. Not by wars of words. Not by belittling the people with hatred. But rather, just as Robert Coleman did in 1949 at a small church in Indiana, by ringing a bell in love and truth of the Gospel, whether it be from the 550-elevated Bell Rock or from the uptown Wayside Chapel - all it takes is one person to start pulling on the rope of revival.

kye, Hi. We just got down to Sedona, AZ, after the second revival. We are in the Sunday school class with you (in the pic). We were on our way to Sedona, AZ, when (sic) Eric emailed us a **Desire** card. One of those perfect timing God things. I just finished your book and I loved it. We really feel we are being

After I poured into the community of Santa Fe, New Mexico in the fall of 2008 I wondered where the Lord would continue to direct my steps in pursuit of revival. What city would be next? All I could do was wait upon Him, and pray with expectation that the Lord would direct my steps according to His will to the next appropriate location. The psalmist wrote, “Wait and hope for and expect the Lord; be brave and of good courage and let your heart be stout and enduring. Yes, wait for and hope for and expect” (Psalm 27:14, Amplified Bible).

Well, it was 15 months of waiting, but finally God began to unfold the next step, or should I say the first step for the next city. The Holy Spirit was stirring in the hearts of

²⁴ USA Weekend.com, “The 10 Most Beautiful Places in America,” USA Weekend.com Spring Travel, http://www.usaweekend.com/03_issues/030518/030518springtravel.html (accessed January 2009).

²⁵ Brad Olsen, *Sacred Places North America: 108 Destinations* (San Francisco: Consortium of Collective Consciousness, 2008), 42.

Gary and Janet Bohn, a Midwest couple who had a desire to see revival come to a town located in the southwestern part of America – Sedona, Arizona.

Requirement #1 – Longing

On January 24th, 2009, I received an email from the Bohns that completely caught me off guard. Even though I was praying for the next city, I wasn't prepared for how the Lord would unfold the next location. I am learning that God can show up anytime and anywhere He so desires we simply need to be prepared. With the subject title of the email, Revival / Loren & Sue Burkett, I was greatly intrigued. This is what the email said:

Kyle, Hi. We meet you down in Santa fe (sic) after the second revival. We are in the Sunday school class with your inlaws (sic). We were on our way to Sedona, Az. when (sic) Sue emailed us about the revival. One of those perfect timing God things. I just finished your book and really liked it. We really feel we are being led to Sedona after 4 or 5 things that have happened that feel like Gods call. Kind of like your call to Tenn. Please Pray for revival in Sedona as it is a dark place with many new age thoughts and practices. Less than 5% of the population are Christians and it is one of the new age centers in America . Lord willing some day you may have a revival there. We will keep you informed on Gods leading. In his service Gary & Janet Bohn.²⁶

After reading the email I had to slow down and process what I just read. Gary and Janet Bohn who were originally from Plymouth, Minnesota, attended the same Sunday School class at New Hope Church with my in-laws, Loren and Sue Burkett, located in a suburb of Minneapolis, Minnesota. This is important to note because as a class, including the Bohns, they were praying for the revival in Santa Fe, New Mexico. And during the Fall of 2008, while the Bohns were headed out to Sedona for vacation, they decided to spend the night in Santa Fe. After overcoming tiredness, the Bohns

²⁶ Gary and Janet Bohn, email to author, January 24, 2009.

decided to come to the Tuesday night revival gathering at the Santa Fe Convention.

After the evening worship service, they briefly introduced themselves to me and said where they were from. Our interaction was no more than five minutes.

But now, many months have passed and Gary and Janet were being called to move to Sedona. And better yet, they saw a need for revival in their new hometown.

Less than 5% of the population is Christian as it is primarily considered a New Age town. A longing has been birthed in the hearts of Gary and Janet.

Aside from the Bohns, several affiliated with REVIVE Santa Fe even donated

~~\$50,000 for us to get started.~~ Requirement #2 – Local Invitation.

Interesting enough, before I received this email from the new Sedona couple, I was actually scheduled to go to Baton Rouge, LA the following week to scout out the city with two other individuals. But after an email from a friend and local pastor (in Baton Rouge), and the timing of a Franklin Graham event - "Rock the River" in Baton Rouge near the timeframe of us going, I sensed the Spirit pulling on our reigns from going there - for now. We simply chose this city without any invitation from a local resident. We didn't have any connections or real reason for going except a couple of leads. But like Paul, when he was trying to go through the Phrygian and Galatian region" and "trying to go to into Bithynia," the Holy Spirit didn't allow him

So when I received communication from the Bohns, a key component struck out at me. It was about the spirit of revival that goes from one place to another. And thus far, this is how it has worked in our young ministry's life:

- Dallas Revival (40-day gathering - www.dallasrevival.org) - Spring 2007

- Began at our church...established a team of people with a heart for revival
- REVIVE Santa Fe (7-day gathering - www.revivesantafe.com) - Fall 2008
 - Mark and Joan Doering (couple from Dallas Bible Church) were from Dallas who bought a home in Santa Fe this year.
 - They were very new to the area and to their church.
 - They asked us to come to Santa Fe, and we knew very little about the city.

before My prayer was that the spirit of revival continued from Santa Fe, and the fact that Gary and Janet were a part of REVIVE Santa Fe meant so much to me (through prayer and actual participation). The spark that carries the flame can now continue to another city. Aside from the Bohns, someone affiliated with REVIVE Santa Fe even donated \$50,000 for us to get started in another city (for the year 2009). The individual who made the donation had no idea Sedona was even on the radar screen for revival. And even better, this generous donation came in the mail on the same day Sedona was on the table for discussion.

I took this as 100% confirmation that we were headed in the right direction. Gary and Janet thought so as well, as they officially invited us to pursue revival, regardless of the timeframe, in Sedona. But strangely enough, the Bohn invitation didn't solidify in my heart until I read Gary's heart spelled-out on paper when he sent me an email that included Scripture.²⁷ This was what he quoted:

But when He, the Spirit of Truth (the Truth-giving Spirit) comes, He will guide you into all the Truth (the whole, full Truth). For He will not speak His own message [on His own authority]; but He will tell whatever He hears [from the Father; He will give the message that has been given to Him], and He will announce and declare to you the things that are to come [that will happen in the future].

He will honor and glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you. Everything that the Father has is Mine. That is what I meant when I said that He [the Spirit] will take the things that are

²⁷ Gary and Janet Bohn, email to author, March 2, 2009.

Mine and will reveal (declare, disclose, transmit) it to you. (John 16:13-15, Amplified Bible)

Gary understood this wasn't about him. He understood it wasn't about me or Time to Revive. Pursuing revival in Sedona would solely depend upon the Holy Spirit guiding each one of us (as a collective body) in all things. At the end of Gary's email, before he signed his name, he wrote, "Then we will hear, God will do this for His glory and no other reason."

- God takes the initiative by causing you to want to pray.
- The Holy Spirit, through the Word of God, reveals God's will to you.
- You pray in agreement with God's will.
- You adjust your life to God's will.

Requirement #3 – Prayer

I have been praying for the next city...big or small. I have been praying for our "Macedonia." And it was becoming clear that the Sedona was our "Macedonia." At the same time, others outside of Dallas were receiving confirmation about revival in Sedona as well. There was a remnant in Sedona who have been actively praying for revival for years. Gary and Janet Bohn, might have initiated the actual pursuit of revival in the year 2009, but faithful believers from all across the town of Sedona have been praying for revival. Whether it was a group of ladies who meet weekly at the First Assembly of God, or the ladies who met at Jane Alden's home, prayers groups were strategically already in place beseeching the Lord to reign down upon His people in Sedona.

One unique group that was praying for Sedona, Arizona, and they weren't even from Sedona was a group of motorcyclists from Tucson, Arizona. Led by Pastor David Dahlberg of Christian Faith Fellowship, this team of individuals (specifically called Full Throttle Ministries) drove five hours to Christ Center Wesleyan Church of Sedona in September because they felt the Spirit leading them to pray for the New Age Center of

America. They didn't know anything about us, our team from Dallas, or our desire to see revival come to Sedona, but only as the Lord would have it, they too were praying for the Lord to radically "awaken the valley."²⁸

As a result of these ongoing prayers from folks in Sedona, Tucson, Dallas, etc..., God was confirming our steps to press on and pursue revival. Henry Blackaby in *Experiencing God* states what happens as we seek God's will in prayer:

- God takes the initiative by causing you to want to pray.
- The Holy Spirit, through the Word of God, reveals God's will to you.
- You pray in agreement with the will of God.
- You adjust your thinking and attitudes to God's truth.
- You look and listen for confirmation of further direction from the Bible, circumstances, and the church (other believers).
- You obey.
- God works in and through you to accomplish His purposes.
- You experience Him as the Spirit revealed when you prayed.²⁸

People were already actively praying for revival to penetrate the Sedona community, but as soon as Gary and Janet mentioned this to a few of their friends that we were considering Sedona as the next city, they formed a committed group to intentionally pray for people to turn back to the Lord.

Action #1 – Scout Trip

Aside from talking to Gary and Janet about Sedona, I hadn't ever heard of Sedona. Thankfully, my limited knowledge of Red Rock country didn't stop people from all over the world being drawn to this city. In fact, Sedona serves as a haven for tourism where 3-4 million visitors from all over the world attend a year. It appeared that this location had God's *strategic* stamp upon it. Based on Roland Allen's book *Missionary*

²⁸ Henry Blackaby, *Experiencing God: Knowing and Doing the Will of God* (Nashville, TN: B & H Publishing Group, 2008), 175.

Methods – St. Paul’s or Ours?, it is likely Paul would have ministered to people of a city like Sedona in our times as well. Why? Because the Lord typically led Paul to travel to cities that had wordly impact and “which were centres (sic) of the world’s commerce.”²⁹

I realized, even on my first initial scout trip with John Lay (city discipleship coordinator) and Mark Doering (Time to Revive chairman of the board), the Apostle Paul would have been drawn to this city not just for its beautiful creation but also because of its claim as the New Age capital of America. What do I mean by New Age? In simplistic terms, besides the horoscopes and tarot cards that we typically think of, we can classify New Age items as idolatry which attempts to tap into the supernatural realm utilizing human powers. Ajith Fernando would categorize these New Age items as: divinization, palmistry, I ching, Fen shui, numerology, tarot, channeling, psychic reading, a séance, a charm, talismans, astrology, etc...³⁰ And let me tell you, just as the New Age idols are everywhere in Sedona, they were also prevalent in Athens during Paul’s era. Here the idolatry actually caused Paul to become greatly distressed (Acts 17:16). G. Campbell Morgan confirmed Paul’s emotions well when he said, “In the midst of the beauty and the glory and the art and the philosophy and the history of Athens, proud and wonderful Athens, this man was in a rage, was provoked.”³¹ The same applies for a possible approach to Sedona. No longer must the individuals, such as those from the Sedona community get involved with these occult practices. Leviticus 19:26, 31 (NASB) says, “You shall not eat anything with the blood, nor practice divination or

²⁹ Roland Allen, *Missionary Methods – St. Paul’s or Ours?* (Cambridge: The Lutterworth Press, 2006), 15.

³⁰ Ajith Fernando, *Sharing the Truth in Love* (Grand Rapids, MI: Discovery House, 2001), 152-154.

³¹ G. Campbell Morgan as quoted by J.T. Seamands, *The Supreme Task of the Church* (Grand Rapids, MI: Eerdmans Publishing Co., 1964), 77.

soothsaying...do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the Lord Your God."

It is time for revival to infiltrate our lives and our communities, including the Verde Valley. Why? Because the body of Christ is slowly losing its influence of being a light in the darkness, and it is time the church looks to reflect Jesus once again. In a recent study titled *Empty Pews, Signs of Hope*, statistics show the church is losing ground across this nation:

While the U.S. population grew 13.2 percent from 1900 to 2000...total church attendance grew by only 3 percent. From 2000 to 2004, the U.S. population growth grew by a slightly slower rate – 4 percent – while church attendance growth grew by 0.8 percent. By 2020, only about 14 percent of Americans will go to church. By 2050, the figure will drop to less than 10 percent.³²

Based on our cityview principles approach, our Time to Revive team felt it necessary to begin surveying and evaluating the Sedona and the surrounding area called the Verde Valley. And what we determined was that this picture of the church in America is unfortunately accurate as well for the people of Sedona and the Verde Valley. According to the official US Census Bureau of 2000, the Valley primarily located in Yavapai County consists of roughly 167,517 people, but the church population is 17,520 evangelicals. That is roughly 10% of the population. Rumors have the numbers at a much higher percentage, but based on church attendance in evangelical churches, the numbers don't lie. But I wasn't satisfied with this statistic. I wanted to dig deeper with the body of Christ within the Verde Valley. I wanted to know where they really stood with their belief in Jesus Christ. Therefore, I performed a survey research and statistical analysis where I asked 30 questions I deemed necessary to gage the spiritual perspective

³² Dave Olson, "Empty Pews, Signs of Hope," The Covenant Companion, http://www.covchurch.org/uploads/mR/5V/mr5VwQf_FolOjJE2DKfOJg/0602FutureorFad.pdf (accessed December 2006).

and pulse of this specific community (please refer to appendix for questionnaire). Paul did this well, when he interacted with the Corinthians. He needed to know who he was interacting with so he could reach them for the sake of the Gospel of Jesus Christ.

With 26 males and 26 females answering an online survey, the reports proved what many were telling me in person already. Sedona and the Verde Valley are in need of an awakening. 5 specific towns within the Valley were identified through the survey, and 6 locations outside of the Valley were identified.

69% of the interviewees were between the ages of 36-64, while only 17% answered the questions were above 65 years old. Interesting enough because 49% had lived in the Valley longer than 11 years, they understand the area well. Unfortunately, the stigma of being labeled as a New Age town overrides any encouraging thoughts many might have of the beautiful Sedona. (86% believe God created the Red Rocks surrounding the town.) But the tide needs to change. The mountains need to be moved. 67% strongly believe that the New Age has a negative effect on the community. And the people are ready for change. In fact 96% wanted to see transformation in the community.

But herein lies the question, "Do they really want a revival to occur?" Are they willing to put forth the effort? Only 36% say they are in personal need of revival. This statistic correlates with the fact that 37% of the interviewees are neutral about the followers of Jesus Christ in Sedona and the Verde Valley living out their faith. In other words, the Light isn't shining too brightly. People might be providing great lip service in the community, but their lifestyles aren't matching up. Even though 85% of those interviewed go to a religious weekly worship service, the hearts of the people need to be restored back to the Lord. It's just as the prophet Isaiah described when speaking of the

Israelites. Isaiah 29:13 (NASB) says, "Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me..." scrutinize

believe With 65% being Protestant, the majority of these individuals strongly agree that Jesus Christ is the Way, the Truth, and the Life. They believe that He is the only way to eternal life. This isn't a new concept. It's in the Word of God (which 87% strongly would believe is the supreme authority and absolute truth we are live by). In fact, 65% would recognize they are in spiritual need. Yet, 44% said they depend on themselves. And one step further than this statistic, only 2% say they always surrender control in situations. The reality is, it's tough to rely on the Lord and ourselves. It doesn't work. Because as soon as we take our eyes off of Jesus, we will stumble and fall. size the need for a fresh

encour Now this leads to another problem. 65% say that sometimes they will get defensive when criticized. So how will this message of turning back to the Lord be received? How will the body of Christ respond? They might say, "You don't know what you are talking about? Who are you to say this?" Thankfully, 63% say they are rarely unapproachable. In other words, they will at least be open to a dialogue or discussion. And when they are talking, 65% say they are very often transparent and open with others. This is great news! This is what we are praying for, for an openness to allow the Lord to work. 56% say they are humbled very often about how much they have to learn. I just need to be patient and let the Spirit work in His timing. Because when the people respond to the Spirit at work in their lives, 55% say they are always repentant over their sins. and work, and keep it, and repent" (Revelation 3:2-3a, NASB)

When transformation at the heart begins to take place within the individuals, the community around will see the change. They will notice that it is not about the result of

individuals being self-centered, rather it's about loving and serving others. So when 71% of the folks say they are very often motivated to serve others, the community will actually believe it. Jesus was the best example for us when He lived here on earth. Mark 10:45 says, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." It's hard to believe that Jesus would give up His life for me and for you. But He did. And this is how we are to live. It's not about us. 56% would agree with me. The interviewees rarely say they compare themselves with others, and feel as if they are more deserving of honor. Humility is an essential component of the workings of a revival. Because when we begin to empty ourselves before the Lord in humility, like 33% of the folks interviewed, we strongly recognize the need for a fresh encounter with the filling of the Holy Spirit.

Statistical research is important to connecting with the community. What are their beliefs? What are their opinions? Because when we actually take time to obtain a pulse on the community, a revival can begin to take form. It is time for lives and communities to be changed by our passion for Jesus. Roughly 89% of the population in the Verde Valley are lost...people who don't believe in Jesus Christ. But does this even faze those who have eternal hope? It is time that we become awakened to this truth. We must passionately live accordingly to the words of Jesus to the Church of Sardis, which says, "Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. So remember what you have received and heard; and keep it, and repent" (Revelation 3:2-3a, NASB).

How do we wake up from this complacent slumber that we are comfortably resting in? Well, from the various cities that I have personally experienced in pursuit of

revival, those that are alive in their faith are because they breathe the Word of God.

Those that are spiritually dead, I have learned are the ones who waver from the Scriptures. And this can longer take place. That is why, after much prayer and discussion with others, we decided to call our pursuit of revival in Sedona and the Verde Valley *awaken the valley.*

Over the years, I have come across groups of Christians who are hesitant to speak for the Truth, specifically that Jesus is the only way to salvation. They desire to be people of tolerance and not offend others. And unfortunately, this pluralistic mindset is becoming more accepted and dominant even in our Christian circles. In *Sharing the Truth in Love*, Fernando wrote that religious pluralism says “that there is no such thing as absolute truth. Therefore the different religions are ‘equals in the universe of faiths.’”³³ How quickly many in the Church have forgotten John 14:6 (NASB) which says, “I am the way, and the truth, and the life; no one comes to the father but through Me.”

Because Sedona is known across the world, I believe God has strategically led me to this city of New Age to interact for the sake of the Gospel. Imagine if we, as the body of Christ would rekindle our relationship with Jesus Christ what would that look like? I believe if believers embraced Jesus in their lives, Sedona and the Verde Valley would see the beginnings of a valley-wide transformation. But it takes each one person at a time being intentional about seeking God’s face in this process (2 Chronicles 7:14; Luke 10:38-42).

³³ Foster Paul Wallace (Waynes Chapel – Sedona, AZ), Pastor Ken Nichols (Crestview Community Church – Sedona, AZ), Pastor Gordon Stover (First Assembly of God – Sedona, AZ), and Pastor

³³ Fernando, *Sharing the Truth in Love*, 15.

Action #2 – Relationships.

So how does one spread this message of revival across the Verde Valley community? Well, the prayer for the Time to Revive team was that we wouldn't have to do the advertising. Rather God would supernaturally intervene and we would experience an outpouring of the Holy Spirit, as described at Pentecost. Acts 2:1-4 says:

When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Unfortunately, I have not seen anything on this scale in my life. Therefore, to reach the community, we have to connect one individual at a time (until the outpouring occurs). We have to build relationships in the community. Gary and Janet Bohn were fabulous about spreading the word and helping arrange meetings every time we came. Typically it was John Lay, who serves as our city discipleship coordinator, but we would also bring others with us if their schedules would permit. If we weren't at a Men's Bible Study on Wednesday morning, we were at a Men's Bible Study on Saturday morning. Also, the Bohns networked us with a core group of individuals that they had befriended for the sake of the Gospel. And it was this group (anywhere from 6-8 individuals) that we knew we could rely on for anything.

Also, every time I would come to Sedona, I would attempt to meet with the group of evangelical pastors located in Sedona. The pastors,³⁴ ranging from a non-denominational church to an Assembly of God church to a charismatic church, etc...,

³⁴ Pastor Paul Wallace (Wayside Chapel – Sedona, AZ), Pastor Ken Nichols (Crestview Community – Sedona, AZ), Pastor Carl Garitson (Solid Rock – Sedona, AZ), Pastor Gordon Storey (First Assembly of God – Sedona, AZ), Pastor Frank Robinson (Christ Center Wesleyan Church – Sedona, AZ), and Pastor Jim Cunningham (Church of the Nazarene – Village of Oak Creek, AZ).

were gracious enough to let me join them and share how God has been leading us. and on

Interestingly enough, the pastors even prayed over me two times to show their support and encouragement. This was important as we looked to encourage the pastors in this pursuit of drawing closer to the Lord.

Also, within the first two trips to Arizona, I met with the local mayor of Sedona, Mayor Rob Adams to inform him of our desire to see revival come to his community. He was supportive and encouraging in our efforts. I wouldn't say he embraced what we were doing, but he welcomed our efforts. And as always, I attempted to not hold back on who we are as followers of Jesus Christ, and then even prayed for him. The same mentality and message was conveyed when I met with (at the time) the local chief of police in Sedona, Joe Vernier. two hours into the desert and onward to the Verde Valley

When In April of 2009, Alberto Zambrano (a furniture store owner in Dallas), John Harris (a photographer in Dallas) and I even attended a pastor and church leaders meeting at Mingus Union High School, located in Cottonwood, Arizona. We were given the opportunity by Pastor Frank Nevarez of Emmanuel Fellowship in Cottonwood and Mike Worden to share about how God has called each one of us as a part of the Time to Revive team (people from Dallas who desire to see revival) to Sedona and help pursue revival.

God in Then in May of 2009, Rebecca Harsila (logistics), Mike Bauer (commercial real estate agent in Dallas), John Lay (part-time with Time to Revive), and myself returned to the Verde Valley to continue the networking necessary to spread the message of revival. We met with various individuals: blue-collar workers, business leaders, retired individuals, etc...all which were necessary to connect with in order for us to continue to

declare the message of Jesus. It was important that we didn't show favoritism based on financial means, occupations, or even reputations. In James 2:1-5 (NASB), it says,

My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, 'You sit here in a good place,' and you say to the poor man, 'You stand over there, or sit down by my footstool,' have you not made distinctions among yourselves, and become judges with evil motives? Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?"

Building relationships were important. So much so, that we were willing to pay for our own way to hop on a Southwest Airlines flight from Dallas Love Field to Amarillo, Texas to Phoenix, Arizona airport, to then catching a shuttle ride to the rental car port, where we then drove two hours into the desert and onward to the Verde Valley. Whether it was our first trip or our 12th trip, we continued to depend upon the Lord's guidance as we looked to develop the appropriate relationships in order to spread the message of revival, and look to encourage others in the process.

One particular impact our team had on the community was when John Lay and his wife Velvet and their three kids (Michaela, Jesse, and Kaira) all drove to Sedona to participate in the Potter's Hand Christmas Production. Jane Alden, a respected woman of God in the community as well as a member of the *awaken the valley* committee, asked if they would be interested in helping tell the Christmas story to the locals. It was a wonderful way to develop relationships with others.

Action #3 – Unity

From the first time we arrived in Sedona, unity was a theme that was constantly being communicated wherever we went. Our desire was to break the walls of denominations, even if it was for only a season. Our heart's desire was to have the body of Christ come together based on the foundation of Jesus Christ, and Jesus Christ alone. There wouldn't be an emphasis on speaking in tongues. We wouldn't talk about conservatives or charismatics. On the contrary, we wanted to keep our focus on Christ.

One individual, Jane Alden, who handles the Potter's Hand Production greatly emphasized to me the importance of unifying the local churches. Ellie Jackson, a seasoned believer in the Lord was constantly encouraging our Time to Revive team to integrate all the local churches. John Mitchell, a former Sedona post office director, was meeting with pastors and churches all over the Verde Valley to communicate the need for unity as we pursue revival.

But as much as we tried, to unify the local churches in Sedona was much more difficult than I imagined it would be. In Dallas, we were able to work with individuals from over 200 local churches. In Santa Fe, we were able to work with 20-25 churches. Yet in Sedona, we only developed a handful of relationships with the local churches. Even though the pastors would meet with us and agree to support and endorse awaken the valley, I began to see a pattern that was quite discouraging. They would literally take their endorsement back, once we were gone. I was never quite sure why, but in person they would give us their blessing, but when we would leave, they would not support our efforts. Therefore, it was difficult to build momentum in this area of pursuing revival.

Our desire was to connect with 12 local churches and have their full support. Realistically, at the beginning it ended up being 2 solid, local churches (Christ Center Wesleyan Church in Sedona and Emmanuel Fellowship in Cottonwood) that promoted awaken the valley, allowed us to utilize their facilities and continued to provide individuals to support our efforts.

In fact, Pastor Dave Dahlberg was given an email from one of his parishioners in Tucson that was praying and sensed God truly giving him insight into the situation in Sedona. One of the things this man heard from the Lord during a church service on April 5, 2010 was, "Is Sedona dragging their feet or just low on steam?" I think it would be fair to say, the answer is yes. Yes the local churches were dragging their feet, but at the same time, many who were doing ministry in Sedona were simply tired. They have had some many barriers in their experiences that they didn't have much strength in what they were doing.

Therefore, whatever the reasoning, in attempts to bring the church together for a season, we organized a 40-day prayer emphasis that was launched at four different locations across the Verde Valley. Christians were quite particular about their being associated with only their "turf," implying their own local church. If the prayer meeting wasn't at their location, many were hesitant. So in attempts to overcome this obstacle, we looked to meet and pray at a variety of locations, so favoritism could not play a role.

Design

As we continued to meet with folks, interact with pastors, listen to folks in the community, we only had one sense of direction for where the actual revival gathering

would take place, and that was Cultural Park in Sedona off of Highway 89A. This outdoor amphitheater could seat thousands of people, and in its prime was used by the Phoenix Symphony, BB King, John Tesh, etc... It was an absolute gorgeous venue that many in the community cherished. And as we surveyed and talked with Sedonians, the Cultural Park was the place to gather in the community. Unfortunately, over time the previous owners couldn't afford it and maintain it. It got passed down from one person to the next, until eventually the City of Sedona got involved. Their negotiations concerning property and code conduct with the current owners fell apart. The owners then wanted to sell, but no one could get financing, so it just sat vacant and desolate. Unfortunately, it became a perfect picture environment for what the Bible would describe as fallow ground.

Requirement #1 – Break Up Fallow Ground

Isn't this the case for many of us in our own spiritual lives? Over time, our spiritual walk with the Lord becomes stagnant and ignored. So sensing a direction from the Lord, I decided to paint a picture (logistically) for the people of Sedona. In the month of August, I wanted to gather the community and do a physical work week at the Cultural Park. Then in the month of September, I would encourage the body of Christ to gather and have a worship week at the Cultural Park. In fact, here is what we began to promote to a few of the local churches in the Valley:

Sedona and the Verde Valley are in need of a downpour from God. The time is coming for a crop to be harvested here – a crop of hearts that know and love Jesus Christ. The spiritual landscape now is like "fallow ground" that is untilled and cannot yet yield a crop. Hearts are dry and cracked terrains. The notion of truth is muddled. But the bells of awakening are chiming – stirring this

place to wake up to the Truth that sets people free, found solely in Jesus Christ. *awaken the valley* comes as a tiller, to break up the crusty soil of the spiritual landscape, to awaken the people to the Truth, and to invite the rain from God.

Passionate believers from Dallas, TX and Sedona are joining together to host *awaken the valley*, a 7-day Worship Gathering with a 7-day Work Week. The Work Week (August 17-23, 2009) will bring together the local churches and the community to restore the Sedona Cultural Park. Workers will be literally preparing the fallow ground, doing the dirty work of preparing the neglected venue for use as the site of the Worship Week. The Worship Week (September 5-11, 2009) will be a gathering for all people from Sedona and the Valley to corporately worship Jesus through prayer, art, music, and storytelling. This corporate worship will be a time to humbly seek the LORD; and the promise is that if we seek the LORD, He will come, enter our midst, and bring showers of new life. And we are banking on that!

The point of emphasizing the Cultural Park was primarily to emphasize the need for humility, confession, repentance, prayer, fasting, seeking the Lord's face and turning from our wicked ways in our own spiritual lives. But if the Cultural Park was any indicator, this conditions for revival needed in the body of Christ would not be received well in the Valley. True, there was a remnant in Sedona that was willing and open to being molded and shaped into who God wanted them to be, but others rejected this process. Time and time again, we would receive hesitation, primarily from pastoral leadership who didn't think it was necessary to go through a refined process of self-examination based on the Word of God.

We were becoming quite disappointed in how things were turning out in Sedona. We had hit a wall physically because the owners of the Cultural Park did not want to rent to us. And spiritually we hit a wall as well. It appeared that we were only reaching the remnant that was like-minded, and the doors weren't opening like they did in the other cities. So I decided to do something that we hadn't done before in any other city. Our "event" that was going to be held at the Cultural Park had been changed to a time of

prayer at Christ Center Wesleyan Church in Sedona. In humility, we needed to seek the Lord's face with other believers. We needed to rest in His presence. We need to run from the sins that have so easily entangled many of us. How God would respond? That was up to Him. I just knew that we needed to break up the fallow ground in order for the Lord to heal the land.

Action #1 – Organization

At first Gary and Janet Bohn, along with some of the other individuals that had been a part of this pursuing revival from the beginning were disappointed. 7 days of prayer was our plan? This wasn't like the other events that we did in Dallas, where we put up a tent for 40 days. This wasn't like Santa Fe where we rented out the brand-new convention center for 7-days. No, we were going to pray in a fairly small church building for 7-days, 3 times a day seeking the Lord on what we should do to effectively encourage the church and reach the community.

Little did we know that we would begin to unlock a key to connecting with the locals and or tourists that didn't know Jesus. Because after we would pray in the morning, our prayer warriors would hit the streets in a different region within the Verde Valley. Our primary region was for us to get a better gauge on the pulse of the community. We would ask them questions like, "If you could describe your town in 1-3 words what would you say?" Then typically what would happen, a door would be opened for those that went out to ask how we could be praying for them. Rarely did we come across people who didn't want to talk. I was amazed at how effective this so-called prayer-evangelism was working. Others were sensing the same thing. We would pray in

the morning, hit the streets and interact with the locals, come back at noon and pray for those we encountered, and then come back in the evening and pray again. We did this for seven days in these locations:

- Sedona
- Camp Verde
- Lake Montezuma Square
- Village of Oak Creek
- Cottonwood
- Jerome
- Sedona

Prayer evangelism was catching on with those involved. Many experienced humility, miracles, salvation, prayer and joy in their own lives. God was at work, and through the breaking up of fallow ground, the Lord was beginning to give the locals a vision and a direction for how they could possibly see revival come to fruition.

Requirement #2 – Endvision

With the help of our Time to Revive team (18 people from Texas, New Mexico, and Indiana), the 30-40 locals from the Verde Valley, began to embrace a long-term vision called the endvision. An endvision provides others with the opportunity to have the faith and believe in what is being cast for their community in October of 2009. The endvision says:

The Verde Valley is filled with 40,000 Jesus followers. Putting a heavy emphasis on prayer, the Verde Valley embodies an atmosphere of fellowship that often extends to the point of the sharing of resources, even to the many travelers who seek an encounter with God there.

There is a loose network of disciple making groups; each group knows its parent group and the other groups planted by the parent group. In addition, the groups utilize Bible storying to reach the varied educational levels and subcultures that surround them.

Frequently, the believers in the Verde Valley are acquainted with suffering, yet they are characterized by boldness. Often the groups possess few dedicated facilities, but rather they are meeting in homes, businesses, hotels, and out in the open in nature.

The groups intentionally share God's story and multiply. Multiplication is an expectation, not a vague, remote hope. The Verde Valley church recognizes that Scripture and the Holy Spirit are all they need and are not heavily dependent upon outside resources. Actually, the Verde Valley churches are sending missionaries around the world with the expectation that they are multiplying. In addition, the Verde Valley church sees Arizona as their responsibility. They have segmented the state and are training leaders to reach its diverse people groups.

The entire church body in the Verde Valley regularly gathers together for community projects and to bless their cities. The naked are often clothed and the hungry fed. Perhaps the most profitable ministry is the transformation that travelers to the Verde Valley experience. Every traveler has an encounter with Jesus Christ through the loving ministry the Verde Valley church gives them.

The endvision was beginning to take root in those that believed revival can happen. Fallow ground was being broken...even if it was only amongst a few. And it might not look like many thought, but true revival was taking place because people were becoming saturated with the Message of Jesus Christ in their own lives, and in turn shared this Truth with someone else. It's difficult to not get excited about the endvision, but the question I have is, "How do we promote this outside of the remnant that has been involved?"

Action #2 - Communication

Because of my desire to keep the local pastors in the loop, I went to the weekly pastors' meeting to share all that the Lord has been showing His people in Sedona and the other communities in the Verde Valley. Unfortunately, the meeting turned unfriendly

Speaker: Vintages on the Creek, AZ. Pastor David Dahlberg (Christian Fellowship - Tucson, AZ), Gary Behn (Faith Christian - Sedona, AZ), John Lucy (Time to Revive, Dallas, TX) and Kyle Martin (Time to Revive, Dallas, TX) on Wednesday, February 10, 2010.

quite quickly.³⁵ One pastor said to me, “What makes you think we will see a move of God here in Sedona, when we haven’t seen anything in 20 years?” Another pastor got so frustrated, and was filled with anger, that he “tapped” me on the shoulder quite hard. God was moving and they were sitting on the sidelines. They were sitting on the fence and couldn’t figure out if they were to get off or not. So they continued to stay complacent and neutral. It would be one thing if they told me that they were too busy, and couldn’t be with us in person. But they clearly told me that they were going to watch and see if awaken the valley was from the Lord. I wasn’t shocked by their response. From the beginning I could tell I was dealing with individuals who had a hard time with outsiders that spoke authority from Scripture, but that wasn’t my place to call them out. Then strangely enough, when the meeting concluded the pastors hugged me, said they were behind me, and were supportive of this effort to transform the Verde Valley for the Lord.

Sedona Communication was difficult for me in Sedona. I would talk with the pastors and then they would turn against our message. Then the next time I would meet with the pastors and they would reject everything about me and our pursuit of revival. So communication was a point of frustration for me, and at times it became more natural to not share anything with the pastors, simply out of growing weary with their inconsistent responses. I understand its biblical for each of us to test the spirits to see if they are from the Lord, but its another to be one who doubts “like the surf of the sea, driven and tossed by the wind” (James 1:6, NASB).

³⁵ Local pastors’ meeting at Crestview Community, Sedona, AZ with: Pastor Paul Wallace (Wayside Chapel – Sedona, AZ), Pastor Ken Nichols (Crestview Community – Sedona, AZ), Pastor Carl Garitson (Solid Rock – Sedona, AZ), Pastor Gordon Storey (First Assembly of God – Sedona, AZ), Pastor Frank Robinson (Christ Center Wesleyan Church – Sedona, AZ), Pastor Jim Cunningham (Church of the Nazarene – Village of Oak Creek, AZ), Pastor David Dahlberg (Christian Fellowship – Tucson, AZ), Gary Bohn (local Christian – Sedona, AZ), John Lay (Time to Revive, Dallas, TX) and Kyle Martin (Time to Revive, Dallas, TX) on Wednesday, February 10, 2010.

So because of their response, it became difficult to connect with the local evangelical churches in Sedona.³⁶ I didn't know what kind of response I would get. So my primary outlet for communicating about awaken the valley was through the website. With the website so easily accessible for many, the core team of locals were able to tell those they were affiliated with about the website (www.awakenthevalley.com). Also, we were just beginning to utilize the social media venues, but not too the extreme that it is being used today.

Another one of our goals for communicating the message of revival was to maximize the radio vehicle as much as possible. While in Dallas during the 40-days of revival in 2007, we were never on the radio except for interviews with local affiliates. With revive Santa Fe in 2008, we weren't on the airwaves until the 7-day revival gathering actually concluded (but New Mexico is where I did get my start on radio). Sedona wasn't an option to be on the radio until just recently. Right now our daily radio program can be heard in West Phoenix (Maricopa County), but it doesn't quite reach Sedona. I did do some promotional spots for the local radio station in Flagstaff during awaken the valley, but that was it.

Action #3 – Financial Resources

The question that so many had, myself included was, how are we going to pay for everything while investing into Sedona? With a budget topping out at approximately \$85,000 (includes travel, musicians, website, etc...) I had no idea where our resources

³⁶ Wayside Chapel (Sedona, AZ), Christ Center Wesleyan Church (Sedona, AZ), Solid Rock (Sedona, AZ), Crestview Community (Sedona, AZ), First Assembly of God (Sedona, AZ), and Church of the Nazarene (Village of Oak Creek, AZ).

were going to come from. We don't ask the local churches for financial support upfront. If they felt led to give to our efforts, then praise the Lord. If not, then we wouldn't expect it of them.

In regards to the finances, the only comforting thought was that I didn't know where the money would come from in the other cities. In 2007, the Dallas Revival cost us around \$150,000, and thankfully we received all the necessary financial donations to cover our costs. While in Santa Fe, our 7-day gathering cost us \$380,000, and once again God provided all the resources needed. But in Sedona, we didn't have very many good leads to talk with individuals about the financial situation. But I needed to trust that the Lord would provide once again. Like He did for the widow in 2 Kings 4. Like He did for Elijah at the dried up brook. God wants to provide our daily needs. And thankfully He did so for us in Sedona. Without ever talking about our financial needs except through prayer, God knew our budget better than I did. Because on the last day of our 7-day gathering in the Spring of 2010, a local couple decided to give us a blank check to cover our remaining expenses of \$8,900.00

Disciple

As we began to pour into Sedona, Arizona, the Lord began to show our team the importance of training individuals what discipleship looks like in their own community. That is why we surveyed, researched, and collected information on the Verde Valley. People must understand their audience. People must understand how to connect with others for the sake of the Gospel.

¹⁷ Mission statement written by Dick and Lois Binkley, Gary and Janet Bahr, John Mitchell, and Jim Alderson March 15, 2010.

Requirement #1 – Ownership

But the topic of discipleship cannot be forced. On the contrary, we needed the locals to embrace the Matthew 28:19-20 mentality, and accept the fact that Scripture commands us to make disciples. In other words, Sedonians need to own their faith in Jesus and tell others about what He has done for them. When this happens revival begins to actively take place. And that is exactly what happened. A group of believers decided to come up with their own mission statement for awaken the valley. The statement said: “to reach the unsaved in the valley and disciple them, with the added benefit of inspiring and stimulating current Believers into action.”³⁷

I will never forget when I read this statement. I started shouting, “They are getting it. They are getting what it takes to see lasting transformation in Sedona.” I was ecstatic. The locals were taking ownership of this pursuit for revival. Since we didn’t have any “activities” through an actual event, we couldn’t expect them to volunteer, or help out in any other way except to make disciples. It was one of the first times I sensed that this method of praying, teaching about discipleship could be taken into other cities throughout the United States of America.

Action #1 – Evangelism and Discipleship

This is exactly why John Lay and I ventured to Sedona four different times to specifically teach and train the locals on the topic of discipleship. With more of an understanding of their surroundings in the Verde Valley, the locals appeared to have absorbed the research and teaching materials like sponges. At the same time, the

³⁷ Mission statement written by Dick and Lora Snider, Gary and Janet Bohn, John Mitchell, and Jane Alden on March 15, 2010.

endvision was brought into these training seminars because it was important for the locals to see the whole picture coming together. A disciple-making movement was beginning to sweep across the homes, businesses, and churches in the Verde Valley. And the locals were constantly asking questions wanting to know more about discipleship.

We would actively hit the streets in the morning after prayer and model what it looks like to interact with others and then begin the discipleship process. We would also assist them in this discipleship process and encourage them in areas that they did it well, and areas they needed some improvement. Yet for some reason, we didn't train them on the topic of evangelism nearly as extensively as we did on discipleship. This was a downfall on our part as we didn't equip them with all the necessary tools that we find helpful.

- o Kyle Martin, storyeller
- LAKE MONTEZUMA SQUARE – Wednesday, April 21st
- o Rollins Park
- o Local Band / Worship Team
- o Mike Lewis, artist
- o Kyle Martin, storyeller

Action #2 – Event-Based Outreach

By now (the beginning of April 2010), we have 50 committed individuals who are from all over the Verde Valley wanting to make disciples. But our Time to Revive knew that these 50 individuals would need folks to disciple. So we intentionally organized an “event-based” outreach. Since we had found success during the fallow ground/prayer time in October, we thought we do something similar in the spring. Beginning on Monday, April 18th we all met at Christ Center Wesleyan Church to pray from 7:00 am – 8:00 am. Then at 10:00 am – noon, our team of prayer warriors would hit the streets asking people how we could pray for them, and then also inviting them to the evening worship service. Every evening service would be at a different location,

- o Teen Center
- o Jason Gray, musician

going from 5:00 pm to 7:45 pm. We would offer a free dinner, testimonies, entertainment, Bible stories, worship, etc...

The 50 folks were genuinely excited to experience this for themselves for 7-days.

The days and locations were:

- SEDONA - Monday, April 19th
 - Bohn Garage
 - Jaci Velasquez, musician
 - Local Worship Team
 - Mike Lewis, painter
 - Kyle Martin, storyteller
- CAMP VERDE – Tuesday, April 20th
 - Old Westcott Funeral Home
 - Bill Miller, musician
 - Local Worship Team
 - Mike Lewis, artist
 - Kyle Martin, storyteller
- LAKE MONTEZUMA SQUARE – Wednesday, April 21st
 - Rollins Park
 - Local Band / Worship Team
 - Mike Lewis, artist
 - Kyle Martin, storyteller
- VILLAGE OF OAK CREEK
 - Snider Residence
 - Local Violinist
 - Local Worship Team
 - Mike Lewis, artist
 - Kyle Martin, storyteller
- COTTONWOOD
 - Garrison Park
 - Local Band
 - Local Worship Team
 - Local Entertainment
 - Kyle Martin, storyteller
- JEROME
 - Spook Hall
 - Local Band
 - Local Worship Team
 - Larry Martin, testimony
 - Kyle Martin, storyteller
- SEDONA
 - Teen Center
 - Jason Gray, musician

- what they are
 - Local Talent
 - Kyle Martin

Every single day and night had such a different flavor. And from a numbers standpoint, we probably averaged approximately 150-200 people per venue. People were being invited to the evening worship service, others were being prayed for, and even better, some were coming to know Jesus Christ. In others words, I think it is fair to say that God truly showed us He was behind the efforts of wanting to awaken the valley, even if it wasn't held in the Cultural Park.

Divine

One thing for sure is that when we declare the Word of God aloud to the community, the results are inevitable. Not because myself, a local pastor, a follower of Jesus Christ has communicated the message in a unique or powerful manner, but because God said the Word won't return to Him empty. Therefore, for anyone praying for and pursuing revival in Sedona, we know that the pressure is off, the expectations can be set to the side, and with the mentality of Isaiah 55:8-13, we can let God bring forth the fruit.

And in a real tangible way He has. The remnant has stayed strong, and the numbers have increased ever so slightly. Over the past 14 months, this team has truly gotten to the point where they are ready to be on their own. These individuals are entrenched into the Word of God, and they are ready to make disciples. This component of awaken the valley has greatly disturbed one local pastor in particular. He feels that if a prayer group is formed, then they must have a pastor present. If a discipleship group is formed, then any lesson materials must be submitted to the pastoral authority to verify

what they are teaching. To some extent I would agree for accountability purposes, but I would never expect (as they requested from one group) to submit the lesson plans word for word in order for the group to remain accountable. This doesn't encourage growth in the body of Christ, it hinders it.

We aren't implying that any discipleship group is going to have it all together. Because I know that not to be true, but I do believe that they are ready to train others in making disciples. Whose to say what the qualifiers are anyway to make a disciple? One thing is for sure, the remnant of believers have already created an organizational structure to keep their focus on making disciples, even while our Time to Revive team is miles away.

Based on a Christ-centered approach, "I am the vine, you are the branches," the committee from the Verde Valley has formed three types of branches (Focus, Location, and Administrative), and each branch would have a branch team and one or more branch team leaders. According to Dick Snider, a local from Sedona:

- Under the Discipleship Main Branch – Gary Bohn, John Mitchell
 - 8 Focus Branches: (focusing on a targeted audience)
 - Pastors / Leaders – Pastor Frank Nevarez, Pastor Barney Barnette
 - Homeless 'Down and Outers' – Joy Mosley, Karen Coll, Janice Median, John Mitchell, Becky Coles
 - 'Up and Outers' & International – Dick and Lora Snider, Steve Harris
 - Native Americans – John Mitchell, Steve Gardner, Jim Eastman
 - Youth – Ron Kohan, Bill Benson, Laura Aronson, Jonathan and Jordan Guerra
 - Business – Steve Harris
 - Marketplace – Moe Higgins
 - Elderly – Pastor Steve Richel (Pastor at Cottonwood Village)
 - Potential Focus Branches:
 - Tourists
 - Men's Group
 - Location Branches (within a city or town)

- Sedona – Gary Bohn, Bill Auer, Dave Poulsen
- Village of Oak Creek – John & Tammy Mitchell, Dick Snider
- Cottonwood – Pastor Barney Barnette
- Camp Verde – David and Pam Michael
- Jerome – Norm and Nora (Blue Motorcycle), Dave Paulsen
- Lake Montezuma – Pastor Ken, Bob and Carol Taylor, Jeff Dykhuis
- Three Administrative Branches: (support functions)
 - Logistics Branch – Jane Alden, Mike Gilbert (Cottonwood)
 - Sound systems
 - Planning assistance
 - Permits
 - Seating
 - Communications Branch
 - Website – Jon Milan
 - Directory – Tammy Mitchell
 - Question Center – John Mitchell, Jon Milan
 - Finances Branch – Potter’s Hand
 - Fund Raising
 - Bank Account
 - Reimbursements

Approach – Future venues would be held at a Location Branch, and would focus on one or more Focus Branches. Administrative Branches would support the venue team as appropriate. At each venue, at least one service function would be held.

Meetings – Weekly Prayer meetings:

- Held on Mondays at 7:00 am at alternating locations with Location Branches
- Every other week location will be in Sedona
- Held preferably at a church
- Pastor Focus Branch Leader has the responsibility to coordinate specific meeting locations: recommend Pastors put announcement in church bulletins
- Location, Focus and Administrative team meetings as planned by each branch³⁸

For me, this is as real as revival gets. It’s not because a list was created and a committed was evolved. Rather, the locals are now carrying the torch of revival effectively into their own community through the means of evangelism and discipleship.

³⁸ Dick and Lora Snider, an email message to author, May 15, 2010.

In closing, when one local individual was asked what the results were from awaken the valley, this is what they said:

Although there has been some increase in the numbers in church families, you're correct that it has not been large nor has it been reported widely. But know that there has been great, great spiritual increase through the prayer meetings and related activities—probably not readily apparent to those removed from the group, particularly from Monday prayer. What we have seen, is an amazing coming together and maturing—in Christ—of a group of individuals from such disparate backgrounds, with an overriding mission to draw close to Christ and bring others into relationship, true fellowship, with Him and see this Valley transformed. Personal and doctrinal differences that were a concern at the beginning have been laid aside along the way. The Charismatics and the Baptists now see each other simply as brothers and sisters in Christ and fellow warriors for the Kingdom of God. The unity that continues to develop is a beautiful thing to behold. People who only a few months ago would say they didn't see the importance of prayer now have a meaningful prayer life and pray with power and authority. People who have never before openly shared the Gospel are now doing so. Pride has been torn down and replaced with repentant, humble hearts. The list goes on and on. ATV is not responsible for this, God is. But ATV is providing a haven of fellowship and support that is hastening this process tremendously. Relationships are being strengthened, the Body is being strengthened and the local churches are being strengthened, as individuals take that spiritual increase into their local church bodies. We personally have been greatly encouraged and rejoice as we have seen that increase begin to translate to increased numbers as well. And we can say, without question, that the local church—seeing it revived, transformed and increased—is of vital concern to every one of these leaders and we believe it would be correct to say that sentiment is shared by all who are a part of the core group that comes together to pray. All are regular church-goers. We can also report that new believers and believers currently outside church bodies are being strongly encouraged to “plug in” to local churches, to receive and to add.

What we have also seen is a determination by this group of leaders to give all the glory to God and take none for Awaken or themselves. Personal ministries are springing up throughout the group. People are preaching at unconventional gatherings and seeing salvations and baptisms (in horse troughs at a recent “cowboy gathering”!) Prayer meetings like the recent 29+ hours at Mingus Union High School in Cottonwood are resulting in salvations and deliverances and increase in the local churches. If you speak to any one of the individuals stepping into these formal and informal ministries, they will share what a great impact Awaken—the revival and the separate, on-going movement—has had on their own lives and their churches and communities.

But the ATV leadership has been content to support, encourage, stay in the background and let God get the glory. Some wondrous works are being done, seldom reported outside the group. People who rarely prayed are now involved in fervent, effective, targeted intercession. A few weeks ago, the Monday group prayed at a new Food Bank/Mission in Cornville. The spirit of that entire community shifted that morning! Some who used to think of prayer as an unwelcome duty now see it as a blessed opportunity and are now praying in faith and full assurance in the power of their prayers to make a difference. This last Monday morning, a group went out after prayer at the Nazarene Church to evangelize in the VOC and Uptown Sedona. The VOC group was joined by the pastor of the church and afterward prayed together with him and passed on the names and numbers of those touched through the outreach around his church so that he could follow up with those people. God has been growing and preparing people and now all of these things are beginning to coalesce. Increase in the Body, and in church bodies, will result. This group loves their churches, they love the Church and, above all, they love the Head of the Church. For most, they are on a deeply personal journey into an intimacy with the Lord that they previously were unaware could be possible. Again, God is responsible for it all, but we acknowledge that He used ATV to help jumpstart that process.³⁹

To attempt to summarize all that has happened in Sedona, Arizona is quite a challenge. But if one was to look back and ask, "Was that an authentic revival?" My only response is - the spark continues. As a result of our going to Sedona, Arizona, we were asked by a couple from Flint, Michigan (who was in Sedona at the time) to consider pursuing revival in a city that desperately needs Jesus. And after much prayer, we noticed a pattern from the last city. Someone had a desire for revival, which led to an invitation, which led to a scouting trip, etc...

Lessons Learned

As I look back on my time in Sedona, a major lesson I learned could be summarized by a phrase my pastor from Dallas Bible Church once told me, "Have thick skin, but a tender heart Kyle." This saying couldn't be truer for me as while in Sedona as

³⁹ Steve Hansen, e-mail message to author, November 4, 2010.

I dealt with more intense personal attacks on my character than ever before. When I was in Santa Fe in 2008, some people had a difficult time with me because of my faith in Jesus Christ and denounced me before the public and media. But in Sedona, it struck a different chord for me. Individuals, specifically a group of pastors, had a difficult time with who I was, not because of my faith but because of who I was as a person. This really rattled my cage for a couple months because this has never happened to me before. Everything I did was questioned by the pastoral group in Sedona. In fact, it got to the point where one local pastor, once I had left town, decided to denounce me publically before his congregation. He actually read a one-page statement talking about his reasoning for not supporting “Awaken the Valley” and me personally.

One of the remarks this pastor specifically made before the entire congregation (in which almost 50% were actively participating in our efforts to reach their community for the Lord and were connected with our team) was:

When the Awaken Movement came to Sedona, we were behind it but felt some cautious concern. Because of things we observed and feedback we were getting, we decided to remain cautious and not endorse it, even though many in this church were involved. At the end of the events we saw promises broken, promises to work through the local church leaders and to not condemn local churches, promises to have the church lead the discipleship groups. By then it was too late to tell you not to be involved.⁴⁰

These comments I took quite personally because I greatly value my integrity and how I interact with others. It was like this man verbally stabbed me in my heart. A verse that I cherish is Psalm 78:72 (NASB), which describes King David’s characteristics, “So he shepherded them according to the integrity of his heart, and guided them with his skillful hands.” Regardless of what was before him, David took care of the flock with an

⁴⁰ Paul Wallace (sermon, Wayside Bible Chapel, Sedona, AZ, October 17, 2010).

honest heart. This was my desire as well as I interacted with the local pastors from Sedona, and yet, no matter what I said or did, it seemed to always fall on deaf ears before this certain group of religious men.

The claims made by this pastor were completely fabricated, but why was I disturbed and bothered by what was said? It was consuming my thoughts. Where was my thick skin? Thankfully, the Holy Spirit spoke to me through the Word of God and revealed why I was having difficulty. The Lord made me realize that I was placing too much stock in how man responded to our efforts compared to seeking the Lord's favor. I was emphasizing too much need for support from the locals...or to be so blunt, I sought approval from man and not as much from the Lord. The Apostle Paul speaks to this very issue when he wrote, "For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ" (Galatians 1:10, NASB).

When I began to pray through this new insight into my own wretched life, the Lord began to free me from this situation and He allowed me to keep my eyes on Him. And as a side note, a local volunteer who radically had his faith revived while we were in Sedona, took the liberty to write a 6-page response to the pastor's claims about broken promises here, misleading others, etc...and state that they were untrue and he didn't support what was said.

I was truly humbled by the fact that this volunteer would confront this pastor and the elders directly about how they handled this situation. But I was even more humbled when I recognized that much of my own motivation was to seek approval from others. This was frustrating to me. This mindset is very easy to have, but as I look to go into

other cities, God must serve as my source of strength and not man. Unfortunately, this pastor might be one of many who will have difficulty with who I am as a person. But 1 Thessalonians 2:3-4 (NASB) says, “For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.”

does this happen

Faithful Perseverance

I recognize the Lord has greatly stretched who I am as a person in full-time ministry. It is not always easy being questioned by others. I don't always have all the right answers. And at times, I definitely wonder about whether or not we will ever see immediate transformation in the cities we embark upon. But I must remember that my role is to be obedient to the task at hand. I am not to look back; rather I am to keep my hands to the plow (Luke 9:57-62).

I haven't been asked to bring the results. No, as John Lay, one of our Time to Revive team member says, “That is God's problem.” However, my role as a follower of Jesus Christ is to persevere with faith. At times, it hasn't been easy accepting this mentality, especially for 14 months when our team pursued revival in Sedona, a town entrenched in New Age and religious tolerance. Thankfully, as I was riding in the car recently, I heard a quote someone said about perseverance that greatly encouraged me. The gist of it was about trying. I ask myself quote often, “What would I rather do...succeed without trying, or fail when trying?” And then I begin to think how God has been refining me since my time in Sedona. The famous quote, “If at first you don't succeed, try again” comes to mind. And dare I add, keep on trying until you succeed.

Well how does one define success? Well, according to Henry Hartman, “Success always comes when preparation meets opportunity.”⁴¹ In other words, God will get each one of us ready. He will prepare us to be used for His glory and honor. But this significant success and timing doesn’t mean that it will happen overnight. It doesn’t mean that we will see instant results of whatever we are pursuing right away. No, rarely does this happen.

I am learning that revival takes faithful perseverance. Perseverance is a tough word any way you look at it. It’s a tough word to spell. It’s a tough word to live out. It’s just tough. And this is why a few of the pastors in Sedona had a difficult time with me. They were personally tired. They were exhausted. They didn’t think revival could happen in their spiritually dry-city. So when I came into their town declaring it was time to press on to know the Lord until He rains His righteousness on the people of Sedona, the process of revival sounded draining to many of them.

So when thinking about what I would do differently in Sedona, 100% I would look to encourage the pastors on a more personal level. This might sound rather generic, but encouragement was something each pastor needed. Yet I never made enough time to support each one of them on a regular basis. Some of the pastors have been in Sedona for 20 years, and in their own words, they haven’t seen God work in a long time in their town.

Even pastors and shepherds need to be encouraged along this journey of faith. It is too easy at times to play the “prophet” role and be harsh on the local church in a

⁴¹ Henry Hartman, “*Henry Hartman Quotes*,” Thinkexist.com, http://thinkexist.com/quotations/success_always_comes_when_preparation_meets/173912.html (accessed April 10, 2011).

community where I question “Where is their fruit?” or “Are people even coming to know Christ in the area?” These are valid questions, but not if the pastors are physically tired and emotionally drained, these questions are counterproductive.

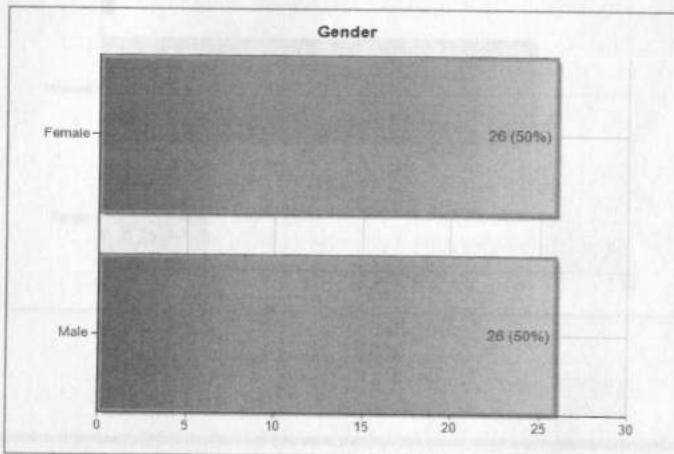
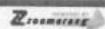
Therefore, a simple, yet challenging goal for me is to encourage others to hold onto their faith as we look to pursue revival. I believe pastors could have played a significant role during our time in Sedona, but the only thing I can do is learn from the past, press on with the present, and hope for the future. Hebrews 10:23-25 (NASB) says, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.”

awaken the valley SPIRITUAL SURVEY APPENDIX 1 – SPIRITUAL SURVEY

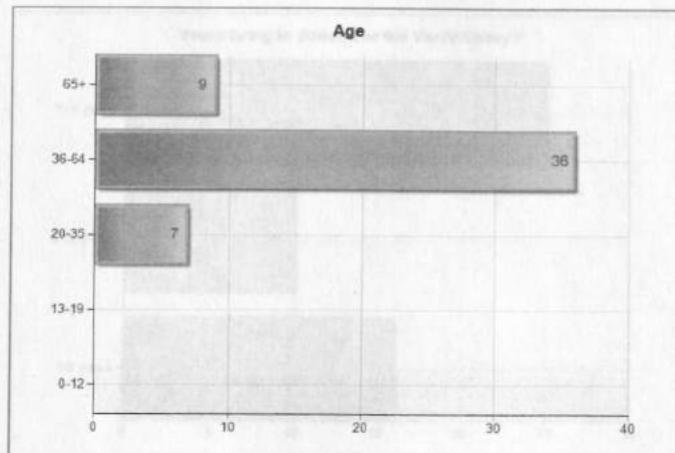


Zoomerang Slide Presentation

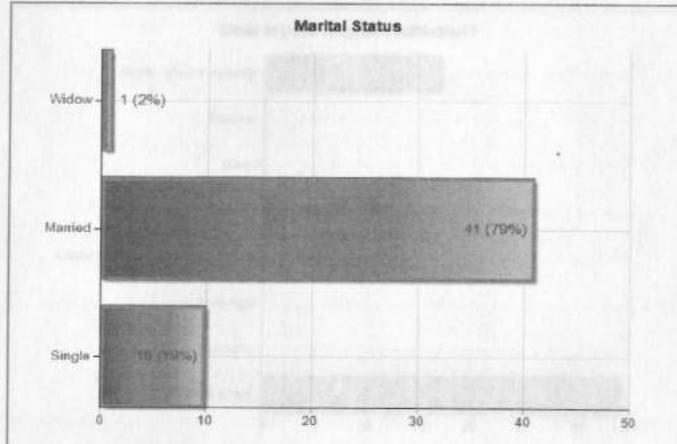
awaken the valley SPIRITUAL SURVEY: Gender



awaken the valley SPIRITUAL SURVEY: Age

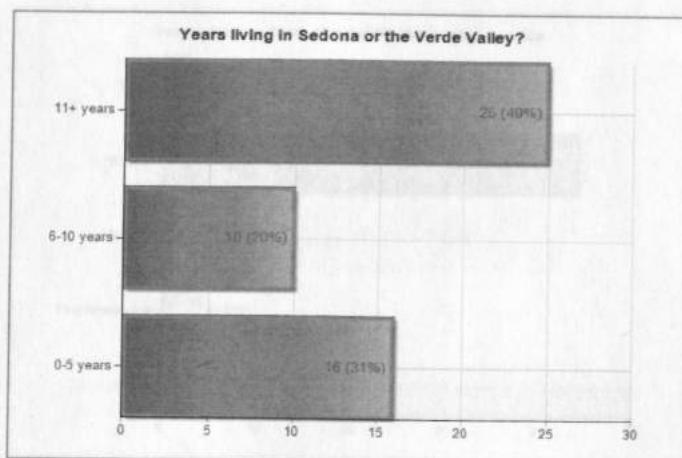


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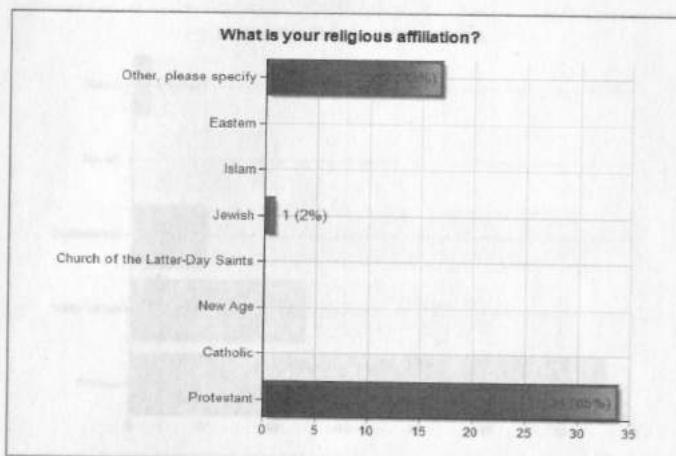
awaken the valley SPIRITUAL SURVEY: Years living in Sedona or the Verde Valley?

Zoosk

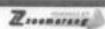


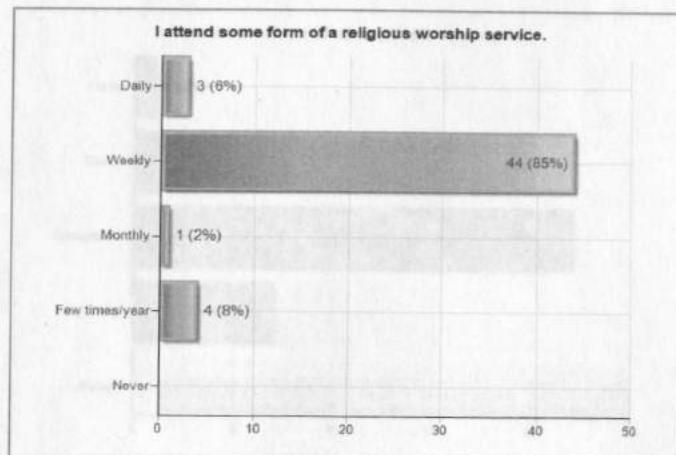
awaken the valley SPIRITUAL SURVEY: What is your religious affiliation?

Zoosk

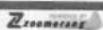


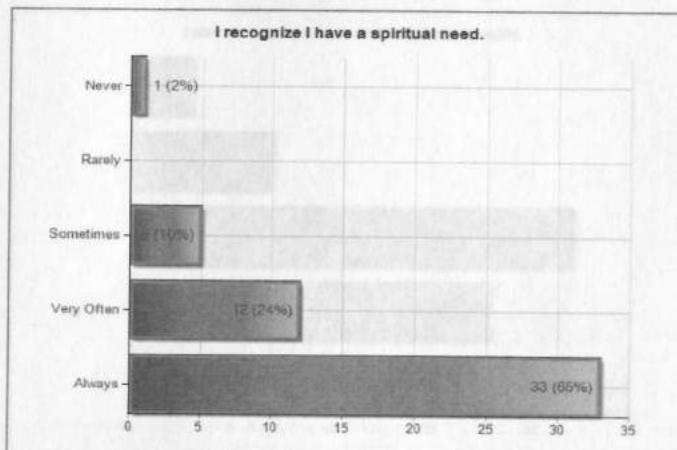
awaken the valley SPIRITUAL SURVEY: I attend some form of a religious worship service.

 Zoosk



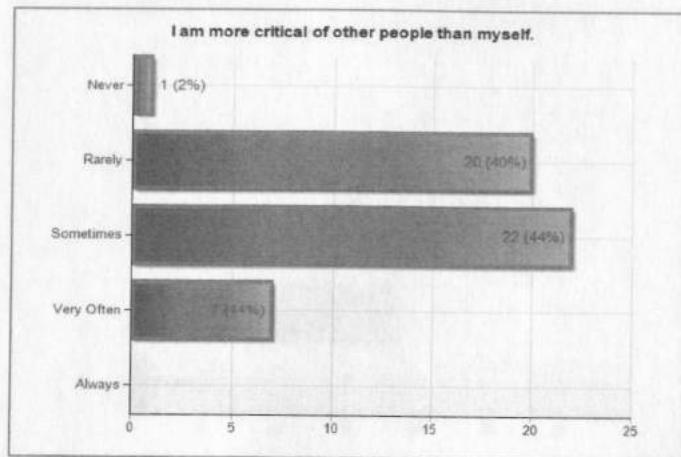
awaken the valley SPIRITUAL SURVEY: I recognize I have a spiritual need.

 Zoosk



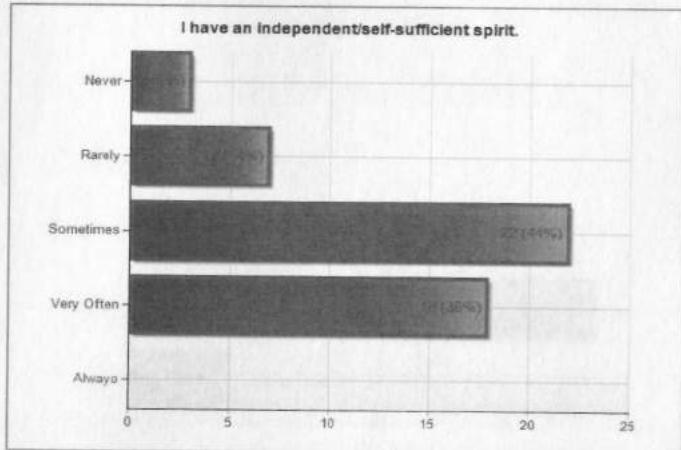
awaken the valley SPIRITUAL SURVEY: I am more critical of other people than myself.

Z...monday

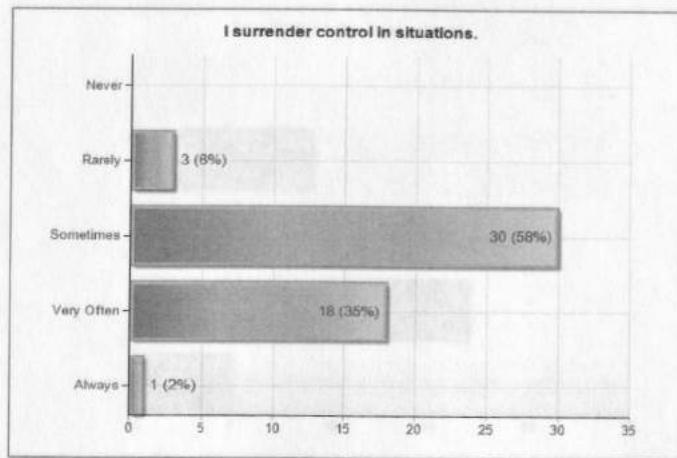
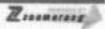


awaken the valley SPIRITUAL SURVEY: I have an independent/self-sufficient spirit.

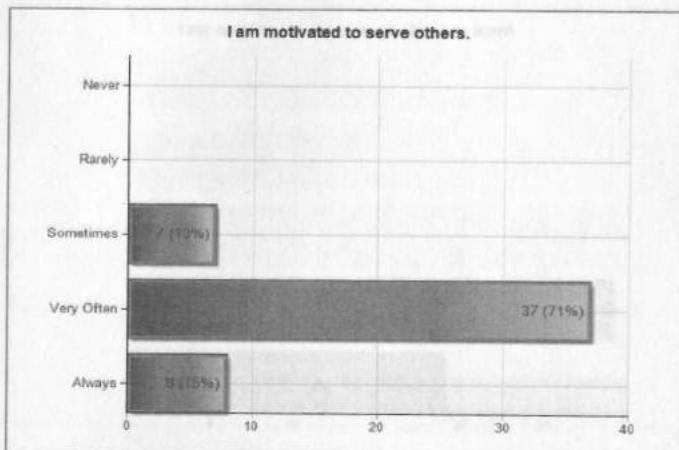
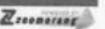
Z...monday



awaken the valley SPIRITUAL SURVEY: I surrender control in situations.

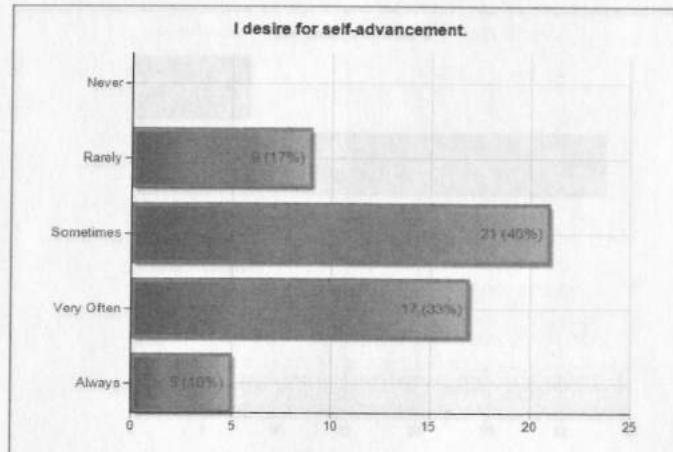


awaken the valley SPIRITUAL SURVEY: I am motivated to serve others.



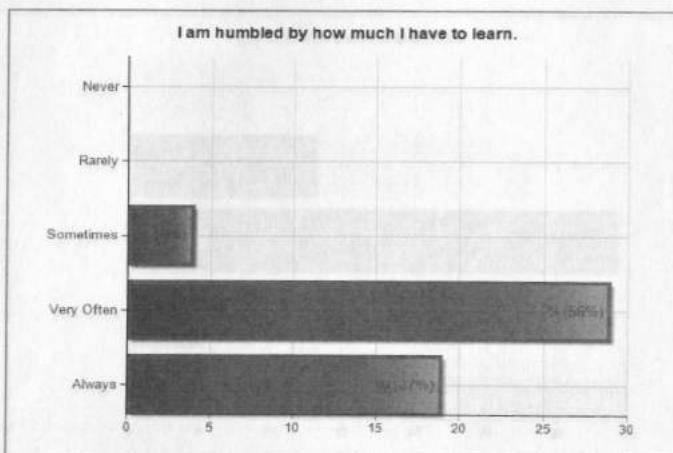
awaken the valley SPIRITUAL SURVEY: I desire for self-advancement.

 Zoomerang



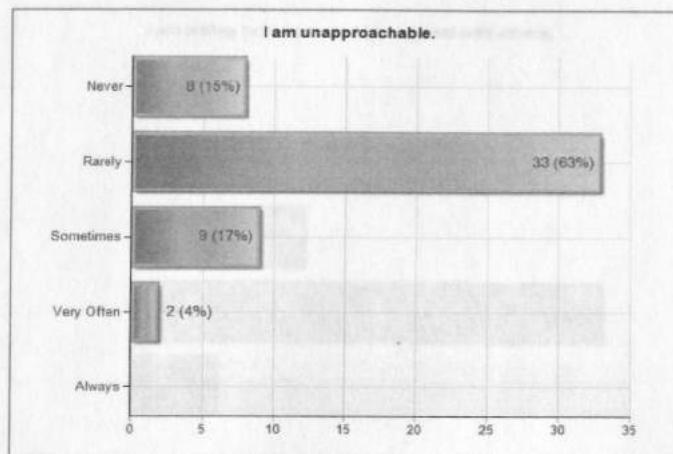
awaken the valley SPIRITUAL SURVEY: I am humbled by how much I have to learn.

 Zoomerang

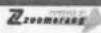


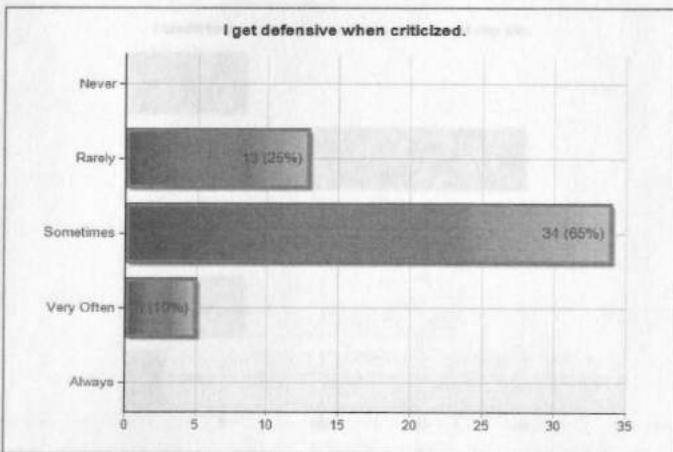
awaken the valley SPIRITUAL SURVEY: I am unapproachable.

 Zoomerang

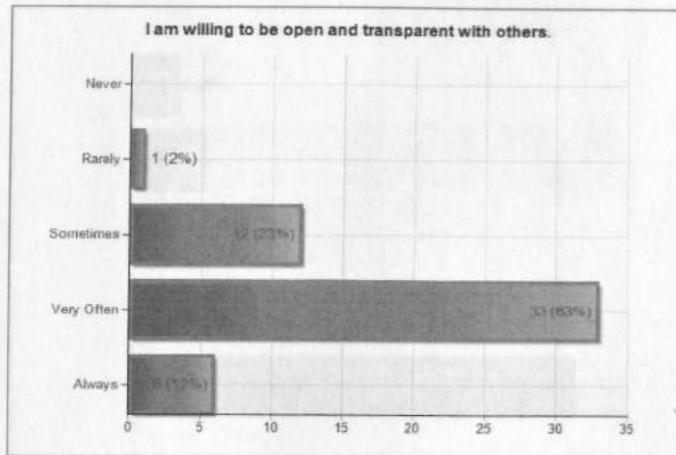
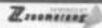


awaken the valley SPIRITUAL SURVEY: I get defensive when criticized.

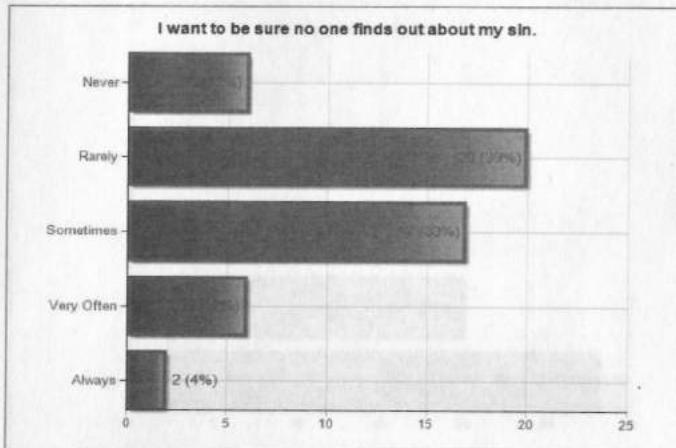
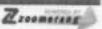
 Zoomerang



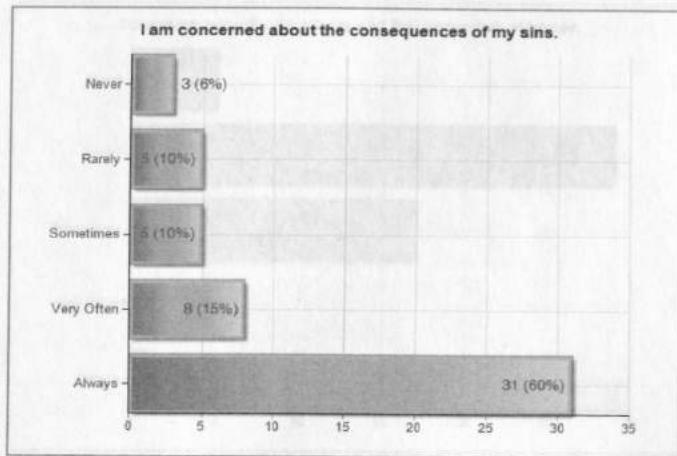
awaken the valley SPIRITUAL SURVEY: I am willing to be open and transparent with others.



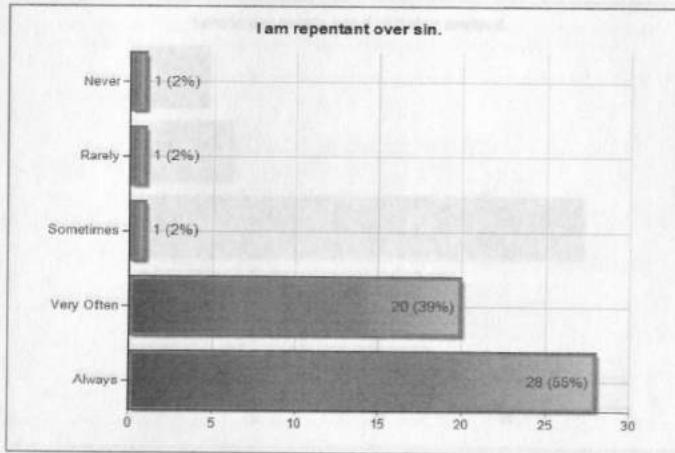
awaken the valley SPIRITUAL SURVEY: I want to be sure no one finds out about my sin.



awaken the valley SPIRITUAL SURVEY: I am concerned about the consequences of my sins.

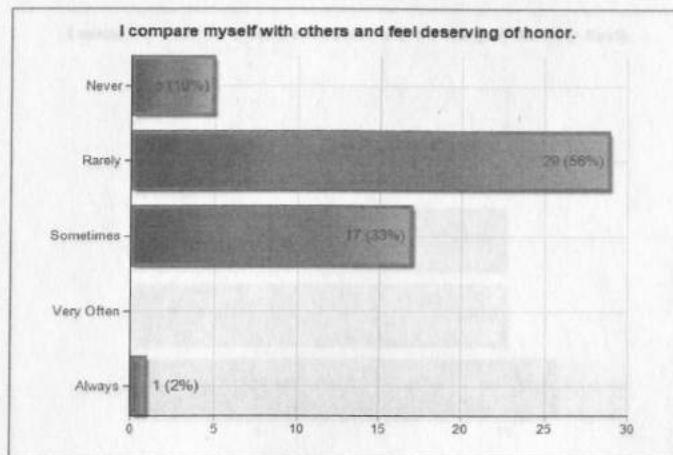


awaken the valley SPIRITUAL SURVEY: I am repentant over sin.



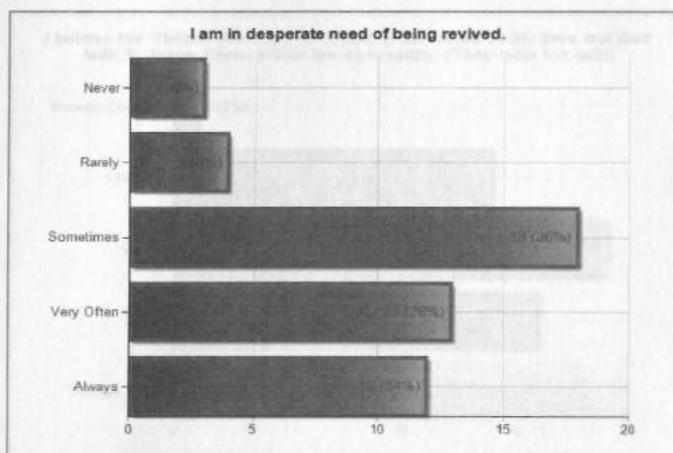
awaken the valley SPIRITUAL SURVEY: I compare myself with others and feel deserving of honor.

 Zoomerang

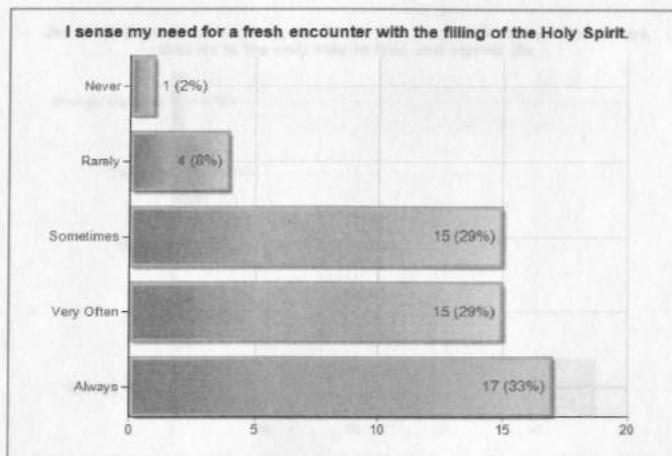


awaken the valley SPIRITUAL SURVEY: I am in desperate need of being revived.

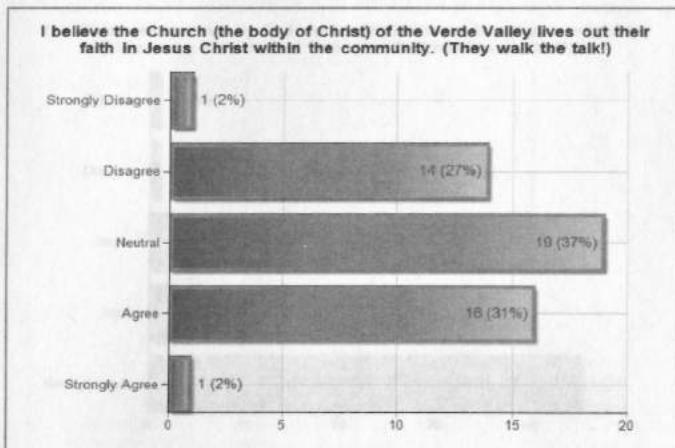
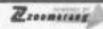
 Zoomerang

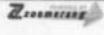


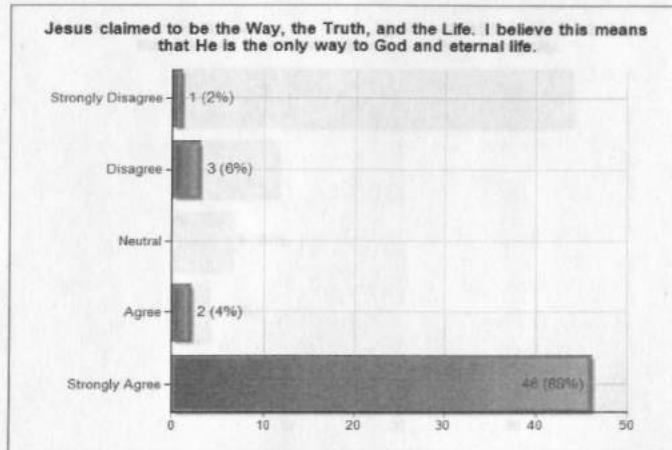
awaken the valley SPIRITUAL SURVEY: I sense my need for a fresh encounter with the filling of the Holy Spirit.

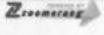


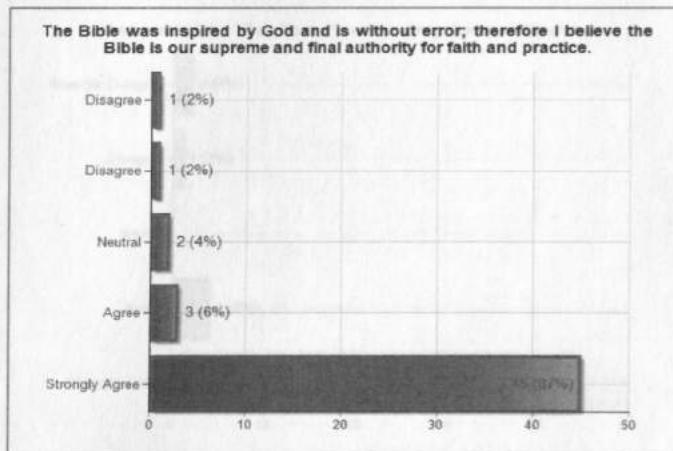
awaken the valley SPIRITUAL SURVEY: I believe the Church (the body of Christ) of the Verde Valley lives out their faith in Jesus Christ ...



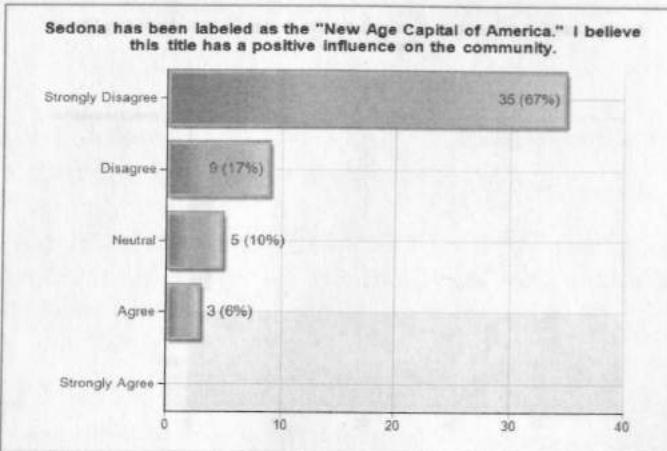
awaken the valley SPIRITUAL SURVEY: Jesus claimed to be the Way, the Truth, and the Life. I believe this means that He is the only w ... 



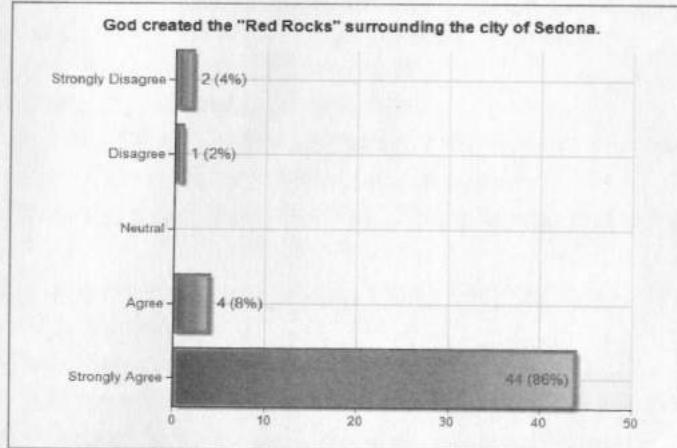
awaken the valley SPIRITUAL SURVEY: The Bible was inspired by God and is without error; therefore I believe the Bible is our supreme ... 



awaken the valley SPIRITUAL SURVEY: Sedona has been labeled as the "New Age Capital of America." I believe this title has a positive ... 



awaken the valley SPIRITUAL SURVEY: God created the "Red Rocks" surrounding the city of Sedona. 



awaken the valley SPIRITUAL SURVEY: Would you like to see transformation take place amongst the individuals of the Verde Valley?

Zionist

Would you like to see transformation take place amongst the individuals of the Verde Valley?

Additional Comment

Whereas we who are called to the name of Jesus Christ recognize the Great Commission, to make disciples of all people groups is a command to be obeyed;

Whereas we understand that the time to receive the message and believe to embrace their walk with Jesus Christ and to share the truth that transforms lives and realize that our mission is entrusted to our church;

Be it resolved...

That our local body of believers would commit to the following actions to move our resolve to word and deed;

That we enthusiastically embrace humility, fasting, repentance, and faith in order to seek individual and corporate revival in our home, our church, our city, our nation, and our world;

That we generously support Time to Revive as a ministry partner not only with our collective participation, but also through resources given to us by God's own hand as led by the Holy Spirit; and

That we commit to seek the lost and make disciples utilizing all the strength, gifts, and energy that God provides, especially in the areas of:

- ◆ Prayer (Faithful participation in prayer gatherings)
- ◆ Evangelism (Biblical sharing of the Gospel)
- ◆ Small Groups (Federated / and small group study on people responses to Christ)
- ◆ Transportation (Airport pick-up and shuttling volunteers)
- ◆ Finance (Debt-free, money, food, materials, and equipment, and encouraging others to do the same)
- ◆ Hospitality (Greeting volunteers, distribution of volunteer materials, preparation of packets, food preparation)
- ◆ Lodging (Providing accommodation for out-of-town volunteers)
- ◆ Follow-up (Calling and visiting those who respond to the call of Christ)
- ◆ Promotion (Leading others to your city and church to participate)
- ◆ Office Support (Serving as clerical, dietary, and phone support)
- ◆ Facilities (Assist in cleaning and preparation of facilities for use)

Signed this _____ day of _____

by our representative of this body,

by a representative of Time to Revive

APPENDIX 2 – CHURCH COVENANT



Whereas we who are called by the name of Jesus Christ recognize the Great Commission to make disciples of all people groups as a command to be obeyed;

Whereas we understand the mission of Time to Revive is to encourage believers to embrace their walk with Jesus Christ and to share the Truth that transforms lives and realize that this mission is congruent to our mission; and

Be it resolved...

That our local body of believers is in full support of revival and Time to Revive in word and deed:

That we enthusiastically embrace humility, fasting, repentance, and faith in order to seek individual and corporate revival in our home, our church, our city, our nation, and our world;

That we generously support Time to Revive as a ministry partner not only with our collective participation, but also through resources given to us by God's own hand as led by the Holy Spirit; and

That we commit to seek the lost and make disciples utilizing all the strength, gifts, and energy that God provides, especially in the areas of: *(further description on back)*

- ❖ Prayer (Faithful participation in prayer gatherings)
- ❖ Evangelism (Intentional sharing of the Gospel)
- ❖ Small Group Leadership (Lead a small group study as people respond to Christ)
- ❖ Transportation (Airport pick-up and shuttling volunteers)
- ❖ Finance (Donating money, food, materials, and equipment, and encouraging others to do the same)
- ❖ Hospitality (Greeting volunteers, distribution of volunteer materials, preparation of packets, food preparation)
- ❖ Lodging (Providing accommodation for out-of-town volunteers)
- ❖ Follow-up (Calling and visiting those who respond to the call of Christ)
- ❖ Promotion (Leading others in your city and church to participate)
- ❖ Office Support (Serving as clerical, data entry, and phone support)
- ❖ Facilities (Assist in cleaning and preparation of facilities for use)

Signed this *day of*

by our representative of this Body

by a representative of Time to Revive &

Prayer

Time to Revive takes prayer seriously because prayer is essential to revival. The Prayer Team is responsible to pray for revival in the city and participate in all the prayer gatherings hosted by Time to Revive. (*reviveFLINT need—100 Prayer Team Members*)

Evangelism

Every person in the target area will be contacted in their home in order to share the Gospel with them. The Evangelism Team is trained, equipped, and deployed to accomplish this. (*reviveFLINT need—600 Evangelists*)

Small Group Leadership

We are called to make disciples, not mere converts. Small Group Leaders are prepared to bolster existing and create new small groups focused on creating an atmosphere where people can be transformed into the image of Christ. (*reviveFLINT need—150 Small Group Leaders*)

Transportation

People need to be shuttled from hotels, to the support center, to the streets, and to the airport. This requires drivers, church buses, and individual cars. (*reviveFLINT need—Shuttle Buses, Individual Cars, and about 100 licensed/insured drivers*)

Finance

Ministry is not without a cost. Donations are needed to pay for items such as printing, promotion, facilities, equipment, packets to be left in homes and with volunteers. The Finance Team assists in raising funds through banquets, individual requests, grants, and more. (*reviveFLINT need—\$200,000 plus chairs, tables, trash cans, etc.*)

Hospitality

Everyone wants to feel welcome. The Hospitality Team greets volunteers and guests at hotels, the Revival Support Center, and welcomes those we reach. In addition, this team assembles packets of information, arranges snack tables, and assists in serving food and cleaning after meals. (*reviveFLINT need—100 Hospitality Team Members*)

Lodging

People of God want to be where He is working. Therefore, Christians from across the United States (and possibly the world!) will need lodging within the target community. Time to Revive prefers that our team and those who join us stay in homes, just like the Bible demonstrates. In addition, when the homes are full, we will use hotels. (*reviveFLINT need—housing for 200 out-of-town guests*)

Connection

Relationships need to be nurtured. The Connection Team immediately calls, writes, visits, provides ministry to and simply loves those with whom the team connects. (*reviveFLINT need—20 Connection Team Members*)

Promotion

Let's get the word out! The Promotion Team sorts and distributes bulletin inserts to churches, yard signs, contacts local media, and builds relationships with other networks willing to promote the movement. (*reviveFLINT need—10 Promotion Team Members*)

Office Support

When a team reaches out to an entire city, a mound of data is processed. All of this represents people in need of Jesus. It is important that it is properly entered, stored, sorted, processed, and distributed. In addition, volunteers and prospects in the field need someone to answer the phone to give directions and other information. (*reviveFLINT need—40 Office Support Team Members*)

Facilities

A team of any size needs tables and chairs to be arranged, trash cans to empty, and restrooms to stock. The Facilities team does all of this. (*reviveFLINT need—20 Facilities Team Members*)

To volunteer for any of these positions, please contact John Lay (jlay@timetorevive.com or <http://www.timetorevive.com/contact/jlay>) or the ReviveFLINT team at (214) 295-4277.

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2008. When he is not teaching on the radio, Kyle enjoys playing ping-pong and following the Pittsburgh Steelers.

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VITA

Kyle Lance Martin, born as a spiritual firecracker on the 4th of July, 1979 in Middlebury, Indiana, has developed a passion for reviving the sleepy, complacent, and broken church in America. He also longs to see awakening to the truth and love of Jesus throughout the nation. Kyle fervently promotes the individual's personal relationship with Jesus as the foundation of reviving and building the kingdom of God.

Kyle hosts Time to Revive, a daily 30-minute radio program reaching across North America. He has also written *Reviving the Church: Everyday Theology from a Maintenance Man's Perspective*, published by Tate Publishing and Enterprises in May, 2008. When he is not talking on the radio, Kyle enjoys playing ping-pong and following the Pittsburgh Steelers.

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